Mar. 1, 1851 — 1041 — 1047

The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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PUBLISHED FOR THE PROPRIETOR,

NEW-YORK, SATURDAY, APRIL 5, 1851

AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ Public Worship Is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P.M

" St. Luke's Church, 8 " " 5 "

" Church of the Annunciation, 8 " " 4½ "

" Church of the Holy Communion 9 " " 6 "

And on Wednesdays and Fridays, *Evening* Prayers with Lecture at ½ past 7.

" Emmanuel Church, . . . 9 A. M. and on Fridays and Holy Days, ... 5 P. M:

" Church of the Holy Apostles, . . 9 "

Church of the Transfiguration, ¼ of 9 " " 5½ "

And, on Saints' Days, a Lecture after Evening Prayer.

" Grace Church Brooklyn Heights, 9 " 5 "

Calendar for April.

6. Fifth Sunday in Lent.
13. Sunday before Easter.
14. Monday before Easter.
15. Tuesday before Easter.
16. Wednesday before Easter.
17. Thursday before Easter.
18. Good Friday.
19. Easter Even.
20. Easter Day.
21. Monday in Easter Week.
22. Tuesday in Easter Week.
25. St. Mark's Day.
27. Fifth Sunday after Easter.

Poetry.

For the Churchman.

A Lent Thought.

Jesu! when lured from Thee to stray,
Forego thy fasts, or fail to pray,
Whate'er the sin or folly be,
We reap the pains of perfidy.

If all elate our fond faith glows,
Till lulled to sloth in hope's repose,
The lips of love in silence close,
And zeal expires 'mid wintry woes.

Oft when the knee and spirit bend,
And moans and vows to heaven ascend,
No unction soothes the heart that sighs,
No vision glads our tear-dimmed eyes.

Yet, oh! the breath of our desire
Touch'd with its plaint some seraph's lyre,
And woke an anthem in the skies
Of joy o'er grief which angels prize.

Angels in golden vials bear
The treasured incense of our prayer,
And heaven's bright Sun his beams has bid
Exhale the dews on sorrow's lid:

They mount and float and moisten flowers
That make saints' crowns in Eden's bowers;
Woe's waters wet woe's healing balm,
And rose and amaranth and palm.*

Then better bear the spirit's grief,
Till Hades ope to our relief,
Than trust the transports which betray
Our fears from lowliness away.

ALAL.

New York, March, Ember-week, 1851.

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* Solace, love, immortality, victory.

Songs of the Heart.

BY MARY S. B. SHINDLER (LATE MRS. DANA.)

No. I.

UNCLEAN! UNCLEAN!

"And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, "Unclean! unclean!"—Lev. 13. 45.

Unclean! unclean! O, God of purity!
How shall I dare to raise mine eyes to Thee,
If but *one* thought impure within my mind
Has lingered, having left its stain behind?

Unclean! unclean! my Father! I confess
That when I think upon Thy holiness,
My spirit, stained with sin, all tremblingly
Shrinks back, and almost fears to fly to Thee!

Unclean! unclean! Ah! did I not believe
Thou ever wilt *the penitent* receive,
In horrible despair, I'd prostrate lie,
Fearing to meet Thy spirit-searching eye.

Unclean! unclean! when shall my soul be free
To soar above earth's vile idolatry?
Why may I not, e'en while on earth I stay,
Enjoy the light of Heaven's glorious day?

Unclean! unclean! Here all around me stand
Tokens I know are from the spirit-land;
Oh! ever may the spirits of the good
Be near, and be their promptings understood!

Unclean! unclean! Father! with contrite heart
I come to Thee, all holy as Thou art
Through Jesus Christ I come; with soul serene,
Through Him I hear Thee saying, "Be thou clean!"

Upper Marlboro', Md, March 18, 1851.

Selected Matter.

From the London Guardian.

The Real Difficulties of the Church.

"*Conclusum est contra Manichæos*" was the saying of the greatest of the Schoolmen, after a long and solemn period of silent meditation. No one saw the process of his mind or heard the links of his reasoning. The result only was delivered with oracular brevity, yet unmistakeable directness.—With equal plainness, and almost equal reticence as to the why and the wherefore judgment has been given against "Tractarian" practices and ritual observances by the public, to which we have been taught to look as an ultimate authority in such matters by Bishops and Archdeacons. But though the public has given no reasons, or given very bad ones, for its excitement and indignation, some excuses for both may, perhaps, be discovered, which it would be disingenious to deny and foolish to conceal. Our true wisdom is to endeavor to understand our opponents, to profit by their hostility, and to inquire how much of the blame which it involves really attaches to ourselves.

Men will bear anything from persons they can respect, while towards those they are unable to esteem they are very apt to become, if they have the power, harshly and unjustly tyrannical. It is probable that the reason why the vast majority of Mr. Bennett's parishioners are standing by him now, and are so deeply distressed at his approaching departure, is not so much because they approve of his ritual observances, (many of which they possibly may not like, while others they do not understand,) as because they feel that he has devoted himself, heart and soul to his work, that he has raised up a district from utter degradation to at least comparative decency, and has shown forth a noble example of what may be effected by the practical benevolence and unwearied zeal of a single parish priest. Nor, happily, does Mr. Bennett stand alone. In other Dioceses there are clergymen who can, without difficulty, introduce and maintain any amount of ritual observance, because their people, thoroughly respecting their characters, really understand and sympathise with their practices, or, at any rate, asbtain from opposition from feelings of personal esteem. Elsewhere practices less unusual, and teaching less strict, have provoked tumultuous and indecent indignation. Where they are not compelled to respect their clergyman, men will not tolerate his authority, and they become impatient of a Church whose living exponent to them is a man whom personally they do not honor or esteem. We are not, of course, extenuating the errors of such persons, still less are we maintaining they are right: but we are pointing to an undoubted fact, which must needs be acknowledged, and the knowledge of which may be made practically useful.

It cannot be denied and ought not to be disguised, that one source of the great weakness of the Church party is in the lax, worldly, and self-indulgent habits which past generations have bequeathed to the body of the clergy. It too often happens that they have no influence in their parishes, simply because they do not deserve to have any. The truth must be told. It is not often the case that a clergyman of average temper and judgment, whatever his theological opinions, who really does his duty, and has had time and opportunity to make his people feel that he does it, is met on their part by suspicion or disrespect. And it must be borne in mind that this especially holds good in the case of those who advocate Church principles, set forth in preaching and teaching a sacramental system, and maintain, to a greater or less extent, Catholic doctrine and Catholic observances. Conduct which would not be inconsistent in others is inconsistent in them. They stand pledged to a higher standard of duty than that recognized by their neighbors. They belong to a party of movement and revival. They are not satisfied with the last hundred years of the Church. They say that something has been wanting, which they undertake to supply; that the Church must exhibit more activity, or her spiritual life is like to become extinct. They recognize and talk of principles which those who hear them have a right to look for in their lives. If they are low and careless in practice, others may be so too; but they, at least, do not talk of strict and lofty principles Other men may have as little of self-denial, but then they refrain from insisting on the necessity of mortification. Ritual and the profession of Church principles become thus associated in men's minds withthe ideas of unreality and outward assumption, and contract a share in the repulsive feeling which these disagreeable words universaly create. If a man talks of education and neglects his school; gives a daily service, and never goes near his poor; feasts duly in obedience to the Church, and omits either to proclaim or observe her fasts; makes no effort to win his parishioners to intimate and affectionate spiritual intercourse, and yet is jealous of others affording to religious cravings that comfort which he withholds; administers communion weekly, and yet has no night schools, no cottage lectures, and sacrifices nothing of his time and ease to make his people really fit for such high privileges, how can he wonder that men compare preaching with practice, life with doctrine; that his parishioners remain unattracted by ordinances and a ritual which (unfairly indeed,) they regard as the natural companions of such a character, and rebel against principles which come to them so recommended? Ritual is but the accompaniment of garb and doctrine, and unless a man shows by his life that he has a practical belief in his doctrine, doctrine and ritual unhappily are alike suspected and despised. Till clergymen begin at the right end; till they make conflict with misery and wickedness their great object, and ritual, but, as it were their refreshment; till they look on their parishes as their families, and work as hard to save souls as men of the world work for money; till they do this, they will not and they ought not generally to commend ritualism to the English mind. And when they do it, and do it steadily and perseveringly, they will find that Englishmen will not only abstain from opposition, but will follow them gladly in a docile and contented spirit.

As it is, we know the case is widely different; and the strong set of the uneducated popular feeling against the revival of Catholic practices is leading to one of the greatest dangers which have ever threatened the Church of England since the Reformation. It is now generally conceded that the Prayer-book is, on the whole, in favor of these unpopular doctrines and observances. The services directly and plainly inculcate some; the rubric at least sanctions most of the others. The practice of the Church has been to disregard, to a great extent, on such points, the teaching of the Prayer-book. Its highest doctrines have been kept in the background, and practically lost; many decent and edifying ceremonies which it enjoins or sanctions, all but universally neglected. Now, all at once, things are revived; a very different appearance is given outwardly to the services of the National Church; higher authority is claimed; stricter doctrines are taught.

At the same time, large bodies of nominal Churchmen sturdily reclaim. We thankfully acknowledge the revival we speak of has been accompanied, in very many cases, with a great increase of real religion and practical activity amongst the clergy. But this has not been so universally; and, instead of the unanswerable argument of a zealous and self-devoted life, the angry congregations have been now and then referred only to the documentary evidence of the intentions of the Reformers, containedin the Prayer-Book. For a while the intention of the documents was disputed; but most fair-minded men, on both sides, are now agreed about them. The case stands thus:—The practice of the Church for many years was, on the whole, one way; the documents of the Church now turn out to be another. The popular feeling is, on the whole, in favor of the practice and against the documents; not against the Prayer-Book altogether, but only those portions of it which favor and protect the practices in question. "We will not have anything to do," it is said, "with the Church as it is on paper; we are concerned with the existing system to which we do not now object And if the system and the documents are at variance, *the documents must be altered.*" It is to this great danger that we wish to call attention. How it is to be resisted for the present, and prevented for the future, we may hereafter consider.

From a Sermon

On "Religious Declension," by Archdeacon Wilberforce.

Rev. ii. 4.

"*Nevertheless I have somewhat against thee, because thou hast left thy first love.*"

The state complained of is not total alienation from God, a life of open sin, avowed worldly-mindedness—but an abandonment of that love of God by which the soul was once possessed, and which formerly bound it to its Saviour.

But we must not suppose that an alteration of *feelings* is all which is intended. Love is strong as death: feelings are uncertain and precarious as the dreams of infancy. Love strengthens by exercise: feelings are deadened by familiarity with that which excites them. Love directs the actings of the whole man: but men often entertain feelings which are contradicted by their conduct. Good feelings, therefore, are a desirable thing, and assist in many ways our religious course, but neither does their excitement show us to be evil. No man is good save by being one with Christ, and when the love of Christ rules within him. And the love of Christ is such a permanent, abiding principle of affection and affiance in His holy will, as shall lead us to make it the perpetual rule of our thoughts, words, and actions. It must regulate not only the external actions of our lives, but the inward actions of our hearts. It is a hidden rule which none but ourselves and God's Spirit are privy too; nay, we ourselves may mistake, and God's Spirit only cannot be deceived. For He is "greater than our hearts, and knoweth all things." Such is that love of Christ which men may have, and then leave, and which gives occasion, therefore, to our Lord's warning, "Remember from whence thou art fallen, and repent, and do the first works."

Let us dwell shortly on the nature of this decline, and the causes of it. The words of the text refer to those who are not openly ungodly men. The caution is to such as by habit and profession, and general desire, and popular thought, are servants of God. And if there be one such person who thinks that to himself such a warning is needless, to him we say plainly, "thou art the man." Thou art he to whom this caution is signally applicable. For "he that trusteth in his own heart is a fool." But probably no one doubts that the warning is of importance for all of us. The only question to ask is, how this danger arrives. My brethren, it must come from the secret loosening of those ties which bind us to Christ our Lord, and thus are the means through which His Spirit flows forth into us. For since the soul's life is from Him, if he cease to quicken we cease to live. Let the sun withdraw his quickening rays, and the world of nature languishes. Let Christ our Lord withdraw His power, and an equal deadness will possess the world of grace.

The decay of man's spirit, therefore, must come from those secret declinings, whereby we cease to hold on to Him. Such are the neglect of prayer, the failure of watchfulness and self-denial. These are rather to be mentioned than the neglect of those outward means, whereby Christ joins us to Himself, because to forego them is an open and avowed act, about which none can deceive themselves; but to use them without inward earnestness and relish is the most natural manner in which spiritual sloth assaults the heart. This is why sloth is spoken of as the last and most dangerous of those "*deadly sins*" against which we have just besought God in the words of our Litany. The man gains the habit as it were, of using his eyes without seeing; he comes to Church, but does not inwardly apprehend Christ's presence; he comes to the altar, but does not discern the Lord's Body; he uses words of prayer in private, but his heart is not there. Such are some of the steps by which spiritual sloth benumbs the soul, and builds up a wall between man and his Saviour.

Now, if the only difference was a deficiency in the acuteness of his feelings, this might be traced to bodily causes; it might be grief, but could not be a sin. Sometimes, no doubt, the unseen world presses upon us with unwonted power, the gift of tears and fervency is more largely dispensed, and the soul can cast itself with unusual earnestness upon God. The possession of such feelings is to be desired; the want of them is no proof that men are fallen from grace. Their want may be supplied by greater humility, seriousness, faith and obedience. Let us only truly realize the presence and power of Christ our Saviour, and whatever be the temporary intensity of the spiritual frame, we may address ourselves to Him through those means whereby we know that He gives Himself, and say, "I will not let Thee go except thou bless me." This is the very mystery of our Lord's Incarnation, that having joined Himself to our nature, He has appointed means of grace whereby we may be assured, if we come sincerely, that we are joined to Him, and therefore cannot lose His presence. Our spirits are not required to raise themselves by their inward buoyancy to the great Spirit of the universe—a reach too high for man's weakness, and which, in the hour of our dejection, we could hardly attempt—but "God is in Christ reconciling the world unto himself." To Him we may come even in our hour of sorrow, and cast ourselves upon Him, as one who has experienced our weakness, and is acquainted with our griefs.

The case, then, of which we speak, is not that of the man who faints from weakness, is assaulted by doubts, or cast down by dejection—such a man may, and must, betake himself to his present Saviour; and the humility of the broken heart will never be despised. What we speak of is the case of those who feel no such perplexity, in whom the benumbing influence of sin has extinguished, or at least deadened, the sense of want; who lives tolerably well satisfied with their state, but without any living perception of the reality of Christ's gifts, or any fervent desire of His presence. Is such considered to be an unusual case? Alas! it is fearfully common. And whence does it arise? There may be many causes; but none, perhaps, are more usual than success in the world, an easy course of prosperity, unbroken health, a lively sense of pleasure, and the society of worldly friends. These things make up what is called a prosperous lot in this world; and unless for the signal grace of God, they are enough in themselves to ruin a man's soul.

For how easily does worldly success occupy the heart. How apt it is to conjure up gaudy visions, which fill a man's imagination and possess his soul. He dwells upon his schemes, he enlarges to himself upon the enlarging amount of his possessions; by this step perhaps his family will be provided for, thus will he attain the distinction which he covets; so he goes on, such thoughts follow him to the House of God; in his closet they build up a wall between him and Christ; prayer is of little moment to him, the unseen world is not present to his thoughts—where his treasure is, there will his heart be also. In like manner does worldly society and the love of pleasure take possession of his heart. "She that liveth in pleasure," says the Apostle, "is dead while she liveth." It besets the heart, the strictness of the Gospel rule becomes distasteful, prayer, self-denial, watchfulness, becomes wearisome, are neglected or forgotten.

Or again, to take a quite different instance; a bitter, conscious, and uncharitable temper, has a similar effect in deadening the soul. It destroys that affectionate, ample affiance, whereby we should hold intercourse with Christ our Lord. Uncharitable words or unkind feelings are like a rankling sore, which disable the soul, when it should move forth in love to its Saviour. Yet this temper often arises in men who are little conscious of their own defects; even religion is in danger of degenerating into party spirit, and the very service of God may in this way become the hinderance to its own success. There are some examples of that danger under which we all lie, of going backward in our spiritual course. The cause of all such evils is the neglect of a due use of God's grace; the remedy of them must be a more earnest love, and a greater watchfulness. Yet it cannot be doubted that they grievously displease God, and that men's souls therefore are fearfully perilled by them. For the very purpose of our being is that we should be fitted here for God's service. And why did Christ our Lord take our nature, save that we should put on His? His purified and exalted manhood was designed to be the renewing leaven of our defiled and sensual humanity. This is the very object of the Church of Christ, in which those who are born heirs of sin are new-born into the fellowship of their Saviour, that the pure, the heavenly, the spiritual seed may quicken that which is earthly and grovelling. Why else are there Sacraments wherein we may be made one with Christ, and prayers whereby we may maintain our perpetual alliance with Him? And what can more offend Him than that the love of this world should so beset us, that this our glorious portion should be hidden from our eyes?

Thus is the Spirit grieved and quenched. No outward force can overpower it. It is proof against all assaults to separate men from God. But inward unfaithfulness can estrange it. When our Great Head was in the flesh, the sharpest assaults of Satan were made upon Him in vain. For since there was no weakness within, they were of necessity only external attacks. Therefore every weapon of Satan rebounded from His invincible armour. But with us, how poor, weak, timid, worthless a temptation is often fatal to our peace! The reason is, that we have an inward enemy. The grace of God indeed has been bestowed on all those who have been elected into His Church. Were it not for this, there would be no basis on which to build a Christian education. But then concupiscence is not eradicated. And therefore it is that Satan possesses so much power to hurt. And thereby is the very object of man's being defeated, and the merciful purposes of Christ our Saviour are brought to naught.

Now it is with an especial view of guarding against this danger that the present season is set apart. From a feeling of the perpetual risk which we run from Satan's assaults, and from our own weakness, the Church yearly calls us to examine our estate towards God and man, and to set apart this season for a serious survey of our condition, and an earnest attempt after a closer walk with God. The need of especial times for reflection and self-denial, is apparent from the examples of all holy men. No man has ever made a great ascent towards God, who has not used every means of guarding against his heart's deceitfulness. True it is that such seasons may be used unprofitably, or even made an evil, we may think their observance an excuse for greater worldliness at other times, or we may be proud of ourselves, because we use this season of humiliation more devoutly than others. This is like the conduct of those who suppose that to serve God on the Lord's day, is an excuse for serving Satan during the week. But the fitting and natural use of such a season, is that to which the Church exhorts us, that by devoting a part of the year to God's peculiar service, we may be strengthened to serve Him more fervently all the rest. . . . . And there is this peculiar advantage in the present season of self-examination and self-denial, that it connects itself with the great principles of man's renovation. For the Church's time of revival is not built upon grounds of reason or philosophy, but upon the imitation of Christ. Our strength is in His oneness with us, who, by the Sacraments of His grace vouchsafes to bestow His hallowed nature as the consecrating principle of ours It is the characteristic of Lent, that its observance is associated with the fellowship of His sufferings, and the remembrance of His death. Our time of repentance has been assigned to those days wherein He was preparing for His trial, that our joy may be reserved for the seasons which commemorate His triumph. Blessed is their portion who are conformed to the likeness of His death, that they may be also to the likeness of His resurrection. To them it is no unnatural and forced compliance with an outward rule to look on Lent as a season of mourning, because their Lord's actions have cast their shadow upon all the years of His Church's existence. Thus doth the death of the Head of our race minister to the life of His members. The world could not be meant to be a mere scene of mirth, which was to Him a place of mourning; and that season cannot be indifferent to us, which was marked by His agony. Surely if this feeling is ever lost, it will be a sign that the Church has lost her first love. Let us seek to have our part in our Saviour's sorrows, that we may be partakers also of His joy.

From Professor Johnson's

Matriculation address to the students of the General Theological Seminary.

But there are other more particular reasons, as students of this the General Theological Seminary of the Church, why you should be thankful.

You are students brought together *from many Dioceses*, and this has a tendency to open your minds and hearts more to larger views, and to kind and liberal impulses. You feel more the bond of our Christian brotherhood in the Church of Christ, and more sympathy with its ministry laboring in distant parts in the same glorious cause, and with its worshipping people everywhere. You realize more the idea of the Church of Christ and its cause, and become more indifierent to partizan impulses and sectional prejudices.

Then you are members of the General *Theological Seminary*, the only general institution which our whole church in these United States has itself provided for the education of its clergy. As the universal Church of Christ claims a higher privilege of blessing and power than the church of a nation; as our united church is more august, has more influence, and we may well believe, generally shares more of blessing and guidance than a single Diocese; so may we modestly believe, and reasonably hope for correspondent advantages, in being under the more special direction and protection of our entire church, living under a constitution provided by its own far-seeing wisdom, and entrusted to the fidelity and resolution of its own Trustees.

I deem it a cause of additional thankfulness, that this Institution in which you live is not placed in any small Diocese, or in any town or small village, but in a Diocese of importance and extent, and *in a metropolis*, far the greatest of any in our wide Union. If there could be a spot where the general sentiment of the church might find its level, and be most truly represented, that I presume, would be the best location for its general school of the prophets. In a large Diocese, and especially in a large city, general influences prevail far more extensively than in a more contracted sphere. Local influences in such smaller circles are more intense: the power of the individual mind and of the clique, for good and for evil, is more evident; narrower views of truth and fact are apt to prevail; there is less interchange of thought and less conflict of mind; men are more sensitive and suspicious of distant brethren and transactions, and more overweening in their estimate of themselves and of things at home; errors or inferior ideas are more apt to become stereotyped and thoughts incrusted; while, if a powerful impulse is at any time communicated in a wrong direction, it is apt to carry all before it, and to meet with but few restraining and counteracting influences, and in common matters, less practical and more provincial views of life are given, which have to be corrected by slow and mortifying processes. A great Metropolis is the very contrary of all this, and escapes most of these evils and inconveniences. Here sympathy is more extended for South and North, for West and East. Here more liberal ideas prevail, and prejudices die out sooner. Here the general sentiment is more apt to find its truer level, and the voice of the church its correspondent harmony. Here too sectarian views and influences, opposed to the church system and spirit, have less power, being restrained and expended within their own defined limits, and not finding so easy an admission within the lines of others.

There are also personal advantages resulting from this location of the Seminary, which I may suggest. Well do I remember in the smaller but beautiful city to which this institution was removed, A. D. 1820, and where I passed a very pleasant year of my student course, how many were the entanglements of social life. Intercourse was more personal and intimate. The students became known to many, and such intimacies adhered, and from that very fact interruptions of study were both more irresistible and more frequent. But, in a large city, seclusion is far more within the power and choice of a student. Acquaintances may be even more numerous, but they are not so interfering; you can avail yourself of them as you please, and when you please, for healthful information or relief. You are more independent of society, and, when you need society, can command it with selecter choice. Both for *the resources of society and for the power of seclusion*, you have reason to be thankful.

Habitual *self-mastery* and power of resistance are more insensibly acquired in a city, and persons are disciplined better for acquiring many moral and spiritual habits and learning many lessons of prudence from the very circumstance that the mind comes in contact with a crowd of tempting objects operating against each other, and learns to harden itself against all. Such are less apt to yield to curiosity, or to extravagance, or to the influence of the individual mind and are more generally indifferent and self-poised, than those who have been brought up in seclusion, or have moved in a narrower sphere.

You have reason to be thankful too, for the *more varied intelligence* you meet with here, and the collision with more exercised intellects, and for the general and hardy realized influence of a refined and educated intercourse. "I had no idea," said the President of a far Western college, "how much of our education and improvement is derived from the common refinements of life. The services of a Church, the very preaching of an educated ministry, gives youth correct tastes, appropriate language, and happy intonation, beyond all that the walls of a college like mine can impart." He said that many of his students came from places where these advantages had not been enjoyed, and though they exerted themselves, recited well, and so far received benefit; yet, in other and very important respects, they improved but little; inaccuracies of speech and of writing were indelible, and their thoughts were poor, their range of illustration narrow, and their language meager. A few years of intercourse like that which is common to your experience, and hardly noticeable by yourselves in its improving effects, is an excellent advantage.

In the same way, better tastes are formed; and where there are special talents, they have far more chances of development and improvement. Thus some become skilful in music, and some in architecture; systematic plans are more studied and mastered, orderly arrangements are more perfectly carried out, and all the proprieties of the Church service and of sacred things are better understood.

Communications.

For the Churchman.

Presbyterian Clergyman Looking for the Church.

Entered, according to Act of Congress, in the year 1850, by John W. Mitchell [Treasurer of the General Protestant Episcopal Sunday School Union], in the office of the Clerk of the United States District Court, for the Southern District of New York.

CHAPTER XXV.—Continued.

Rags of Popery.

I might trace this change that has come over you, into details innumerable. If you will have it that the leprosy of Popery is in our skirts, we cite the proverb, Physician, heal thyself! Away with these organs and bells, these steeples and towers, these carved stones and cloistered temples, these chants and choirs, these gorgeous sepulchres, these prayers over the dead, these commendations of liturgies and these books of printed prayers (as if the Spirit could be bound); these pictures of the Lord and of His saints, and these crosses and "ave sanctissima" now sung by your children to the piano and the harp! Depend upon it, ye are fallen, ye are fallen from the simplicity of your forefathers, and if that be Popery which you once solemnly affirmed to be Popery, and with which you inflamed a nation to slay its archbishop and its king, then your crusade against it is to be fought over, and without a man left among you to fight it! Like the sea, which comes back to swallow again the trash that it threw up and left in an hour of anger on the beach, you are yourselves returning to the vile things which you once cast off and spewed out of your mouth from a nauseated and excited stomach. There is not a man among you that would now ask to see the blood of either Laud or Charles, and but few among you who would have deserted England's Church if *all* the results of the experiment had been foreseen. Why, even the Dutch have lately erected a Church in New York in the form of the cross, and the Board of Publication of the Presbyterian General Assembly, have ornamented the most beautiful edition of Bunyan's Pilgrim's Progress I have *yet* seen, with a magnificent frontispiece emblazoned with a gorgeous cross! For nine years as a Presbyterian minister, I wore on my breast a cross presented me by a friend in a Revival, and was never taken to task for it until I became an Episcopalian; since when, first a carman whom I hired on the street, and then an organ-builder the first time I ever saw him, and after them, some half dozen women, all Episcopalians, wanted to meddle with my "liberty."*

What now will you allege? That there have been apostacies from the Church to Popery? I grant it. I lament it. But I can account for it. As well as I can recollect, Mr. Sibthorpe was the first. He was an earnest, laborious, self-denying man, who had endowed the Church largely, and adorned it with alms-deeds from his private fortune. Why did he go to Rome? Because he had a long time sympathized with the Puritanizing party in the Church; had been for ten years, or until 1835, prominent "Secretary of the London Religious Tract Society;" understood as well as any man living, the designs of those with whom he had acted and whom his vows could permit him to countenance no longer in their determination to break down that altar and blot from our theology its very name; and who, in a moment of just alarm at the operation of insidious tenets which he had himself abetted—a mine sprung under the sanctuary far more formidable than the vaults of the gunpowder treason, sought refuge from revolution and strife in the conservative policy of Rome. The last who apostatized to Rome, was Mr. Wilberforce. Who was Mr. Wilberforce? A son of a venerable father; educated by that father in the "evangelical party," when that party were more than any other the earnest and true Churchmen of the land, and before it had degenerated into Antinomian and Erastian heresies, holding nothing but a spasmodic act of faith as necessary to salvation, and to the Queen as "the supreme Head of Christ's Church in England." The pure minds of the three sons of Wilberforce shuddered at the menaced overthrow of the Church and the threatened "expurgation" of the Prayer Book; two of these sons consequently thenceforth sided with the High Churchmen—the true successors of the evangelical party of a better day; while the third son, in bitter experience of the insufficiency of *modern* "evangelicalism" to feed the pious appetite which it may sometimes create, went over to Rome, judging perhaps, that half a sacrament daily, was better than a whole sacrament once a month; that prayers each morning and evening in Latin, were better than prayers once a week in English; that transubstantiation itself was less to be dreaded in the sacrament than its degradation into a mere commemoration without the Presence of Christ in His grace and power; and that it were as well to have the "Woman on the seven hills" as the Lady in Buckingham Palace for "the supreme Head of the Church." Midway between these two apostacies, came the apostacy of Mr. Newman; whose former associations had given him the best opportunities to know the "monita secreta" of the Puritanizing party in the Church. As far as my information now extends, the facts both there and here will show, that for the most part, the Apostates to Rome had previously belonged, either within or without the Church, TO THE PURITANS, and had been, as Dr. Forbes (who was once one of them) expressed it with regard to himself, a "red-hot evangelical." Puritanism, within or without the Church, presents no fixed principle to the human mind, which is abandoned to the delirium of its own "private judgment," and by natural reaction, if not by the natural course of its own free-thinking, vaults from opinion to opinion until it is lodged at last in the meshes of the Roman fisherman. Popery did not *draw* these men, but Puritanism *drove* them. They knew what had been everywhere the career and the goal of the Genevan sects; they had been in the secrets of the so-called "evangelicals;" they became dismayed at the thought that the Church was to run the course of the sects around her, and in an hour of half-maddened grief, rushed back from the precipice over which the sects had slidden, to the embrace of Rome. It was Puritanism *in* the Church, combining with Puritanism, Popery and Atheism without, that in 1833 abolished ten Bishoprics in Ireland at a blow, and instead of "Christian" education, substituted the present "national" system in Ireland, by which the word of God has been taken from nearly half a million of children, and the children of the Church (as a bait to the Papists) allowed hereafter such "Scripture Extracts" as the Papists shall approve. Gradually, Maynooth, the hotbed of Popery, was endowed; Romish Prelates allowed precedence on public occasions, to those of the Church; Romish Churches, Schools, Colleges, and Seminaries, in Canada and the other colonies, endowed with lands reserved for the Church; and all this, you will say perhaps, under a High Church Premier and Government in England? Not at all, Dear Reader. The dreadful blow was first struck in 1832, and onward, under Lord Melbourne, not the High Churchman, but the "Liberal" Melbourne, who played a desperate game into the hands of the Jesuits, and had the so-called Evangelicals for his most potent allies, and who is now, by many, supposed to have sold his conscience to the Jesuits while he was Premier of England, and to have died a Papist! The "High Church party" remonstrated from the very first. But the "evangelicals" and Puritans within and without the Church, held the balance of power, and Popery understood how to make capital of the Latitudinarians. So I have reminded the reader before, that there was not a Romish Bishop or Priest or separate Romanist in England, *until the very year* the Puritans, calling themselves in that day, "Gospellers" as they now do "evangelicals," went out of the Church, and Rome entered through the breach! Please *remember* this!

And what do we now see? We see "evangelical" men so-called, appealing from their Bishop to a court of Presbyterians and others, to settle great and grave questions of discipline and heresy, leaning on the secular arm, and teaching the nation to look to the Queen as "the supreme Head of the Church." We see another Melbourne in Lord J. Russell, seeking to recognize the Pope as a Sovereign, and to open direct diplomatic intercourse with Rome, and, if we are to believe the intruding Bishops in England, intimating to the Pope that such a measure would not be resisted; and all this, *while* forbidding the Church to hold even a Convocation of her own clergy; promoting men *of* "liberal" sentiments to all Episcopal *vacancies*, and himself procuring the baptism of his *own* child from a Presbyterian minister; and, when he sees all England dismayed at the results of the Melbourne-Russell policy, and threatening to lay him in an ignominious grave, *joining the Evangelicals* again in their cry against church principles! If the Jesuits have not made good use of the Puritans within as well as without the Church, then such a man as Loyola has never lived.

What do we see? *The same combination* in the British colonies of the north, in the British possessions of the south, and IN THE UNITED STATES, we see everywhere *the same combination* between the "evangelicals" so called, and the dissenter, the profane, the lawless, and the infidel, in vestries, in conventions, in parishes, in newspapers, in books, by raising tumults, by threatening the clergy, by direct and unwearied persecutions and broils and mobs, *per fas et nefas*, resisting all return to the principles of the Reformation, all return to the scriptural precedents of Prayers and Eucharists and alms, and even avowing the determination when they shall get the power, to alter and "reform" the Prayer Book of these, its "blots!"

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* This rude declamation of the organ-man came with a very ill grace from him, to be sure, and so I told him;—what, said I, do you pretend to talk thus to me, when this desk of yours has on it no less than four Popish periodicals, (with crosses in them too), to corrupt your visitors who may be tempted to read them, as I have been while waiting your return to your office? "Oh," said the organ-man, "I am obliged to take them in the way of my business, as it brings me customers and makes the pot *bile*." "So then it is for *money*," said I; "and it is for money, that you make these noble instruments to go to Havana, Charleston and all over South America, to chant the lauds of Mary and the saints; but let me tell you that though I wear the cross, and mean to wear it while I live, I would not for a universe of gold, encourage the circulation of those journals." So leaving him to judge which of us was the Papist, I bade him good morning, and have never seen him since.

I despised such cant as a Presbyterian; I am quite sure Episcopalians cannot teach me to admire it.

My Brethren of the "evangelical school" within the Church, listen to me while I raise in your ears the cry of warning! Abstain from your present work! Return to the principles you once embraced, and to which the party you despise are *the true successors!* Return to alms-deeds and charities and labors and fastings and eucharists and prayers and meekness and gentleness and love! Return to the principles that made *you* the friends of the *poor*, and the *poor* the friends of the *church*, and fly from the teaching into which you have degenerated and which has gathered around you the wealthy and the proud and the powerful, and has made the world without, regard you as essentially, *with them* in their purpose to obliterate altar, priest, sacrifice, self-discipline, together with the last vestige (unless it be looked for in Rome) of the cross and the keys from the earth! Once the wealthy and the worldling hated you; now you agree. Brethren, stop! My feet have trodden on the frightful precipice! My eyes have seen the dark and dismal gulf! My ears have heard the moans of the millions that have fallen over! And I tremble to see *you* joining hands upon the precipice with parties just hanging over, and they with others who are in the act of falling, and they with *the fallen!* What are you to gain? If you *fail* of your object, your labor is lost, and with it your time and opportunities. If you succeed, if the Church shall be Puritanized, if you even blot out Baptismal grace and the Eucharistic Presence from our Prayer Book, your league with the sects is complete, the link with antiquity is lost, and instead of here and there one, you will see thousands—ten thousands—millions—flying in dismay to Rome, and yourselves or your successors falling off to Socinianism, and the meaning, we fear, of that awfully mysterious scripture, will be cleared up by a fulfilment which your own agency shall give it,—"HIS DEADLY WOUND WAS HEALED! *And all the world again wondered after the Beast!*"

There is a Presbyterian Church already—why do you want another? Nay, there are several hundred—why another? Wait and see! See first to what goal Presbyterianism is striding! Why, Brethren, since these pages were begun, all the "evangelical" associations of Connecticut have proven themselves powerless to censure the wretched doctrines of their brother Bushnell who assails their faith in the Holy Trinity as hitherto held, and their various views of the atonement of which he tells them that they all teach at last that "God must have his satisfaction somehow," and again "must somehow get his quantum of suffering out of His Son!" Brethren, let go their hands! If you will hold on to theirs, you must let go ours—*I* at least have seen the awful gulf! Let our Church be again what she was under Elizabeth,—the noble Queen who (unlike Victoria) refused to be called "the supreme Head of the Church," when her doctrines and her ritual had fair play, and there can be again, as there was then, no danger! It was the exiles under Mary, returning from the continent, that first rent the Church with the Genevan doctrines. While the Church was one, she has conquered the strong holds of Popery, and she can do it again! She has kept off the malaria of infidelity from England, and she can do it here! She stands with open arms to receive the thousands and ten thousands that, except for her, would have no other where to fly from the apostate sects, but to the bosom of Rome! *Puritanize her, and Rome's work is done!*

[End of Chapter XXV.]

ONE OF THREE HUNDRED.

For the Churchman.

Mysteries of God.—NO. VII.

We propose, in this article, to review what has gone before in our series, to examine more narrowly the mysteries adverted to, and to answer, as far as may be, the objections commonly urged against the doctrine we uphold.

1. We have shown that Reason exerted independently of Revelation, in spiritual matters, is not only fallible, but utterly incapable of arriving at truth. Nay, more, that it will certainly lead to error, and is as poorly fitted for the enterprise it proposes as a ship in air or a balloon in water; as the eye of a blind man "rolling from earth to heaven and from heaven to earth," to discover the beauties of creation, or as any other thing in nature where efforts involve a palpable absurdity. We therefore conclude that Reason is exerted, wisely, in examining truths, beyond the senses and above the understanding, only when it views them through "the telescope of Revelation."

2. While duly appreciating influential motives as instruments of grace, i. e. motives of sympathy and prudence, we have urged the existence of something, in every child of God, which transcends their effects—even a *new nature*.

3. We have shown from Scripture that all Baptized persons, and *only* they, are in possession of this gift from above.

I. The first objection which we shall notice is urged by an unbelieving, yet credulous, rationalism—by men who reject the mysteries of Revelation and substitute the mysteries of Nature in their systems. Sympathy and prudence are the two heads under which they reduce "influential motives"—and these, we are told, perform for man, the work of Regeneration. Sympathy, it is said, for a suffering Saviour, softens the soul, and the necessity of a moral life, urged home, by considerations of time and eternity, induces a course of living which may justly be entitled a new birth from sin to righteousness. But if this be all, philosophers of old time, in pagan Greece and Rome, attained the new nature, even without those helps of sympathy and prudence, which Christians enjoy. It was a fixed maxim with Epicurus, that life to be pleasant, must be free from vice, and Plato taught that prudence leads to morality and morality to God-likeness: Qui animi imperio, corporis servitio, rerum auxilio, in proprium sui commodum et sibi providus utitur, hunce esse prudentem statuimus.

But even John the Baptist, superior to them, in his morality, was said by our Lord to be less than the least in the Kingdom of Heaven, i. e. in His Church, and everywhere the Scriptures speak in such glowing terms of the "Sons of God," that we cannot, without great violence to Reason, and irreverence for the sacred text, evaporate all into metaphor, and bring down the standard of Christian holiness to a level with pagan morality. Moreover, the mysteries of the new birth, as presented by the Church Catholic, are not in themselves more inapplicable than those of the system we oppose. Is there no mystery in sympathy?—no contradictions, nothing incomprehensible? Why do we weep when "Sceptered tragedy sweeps by?" How is it that we deceive ourselves into a momentary belief that all is real when we know the reverse? Or who shall explain what we call habit? There is no mystery in Revelation greater than these, and yet Revelation must be pared down and its sense destroyed by Rationalism, only that gaping credulity may be satiated with novelty.

II. It is thought to be a doctrine which encourages an undue reliance on outward forms, and one which dishonors the Blessed Spirit by tieing him in his operations to a mere element. This objection might be urged with equal force against the doctrine that God made man of mere clay—that He healed by a plaster of figs—that He restored the blind by clay and spittle—that He cleansed the leper by washing him in the river Jordan. All these things the Holy Spirit might have effected for aught we know without these elements to which He was pleased to tie His operations. Moreover, the objection may be urged with equal force against the theories of those who reject the doctrine we are upholding: for instance, they believe the new birth to be granted only to such as *pray* in faith—surely, in this case, the Blessed Spirit ties His operations to a mere act of man, which could no more regenerate him of itself than the act of Baptism.

III. It is said again that men have experienced that change called new birth without Baptism, and that in the sacrament, if so great a change should take place, the subject would be conscious of renovation. So he is by faith. God has promised—as a child, he believes, he is thankful and happy. Does the man who supposes himself regenerated without Baptism experience more than this? He is not conscious of a change going on like that which nature effects in healing a wound—no new flesh—no new particles of soul seem to grow without displacing the old. He is only happy, very happy, and therefore supposes himself regenerate—born again, his sins remitted, &c. This is his inference—now were there no other test but mere consciousness of happiness, both would stand on equal ground. But would not Pagans and Turks occupy the same, as far as proof of change or new birth is concerned. When they worship their God, they become very happy; sometimes suddenly, shout, leap for joy, foam at the mouth; sometimes fall into trances, and not unfrequently die in them. Now all this being exhibited to the eye of a spectator, he would conclude that the change was as real in one case as in the other, for all have the same test, i. e. excess of feeling—happiness. In one case the advocate for Baptism is happy because he believes himself made the child of God, and he would be happy whether changed or not, it is the belief that he has fulfilled certain conditions which makes him happy.

In the third case the Pagan is happy because when he prays before his idol till his nervous system becomes excited, he thinks some change wrought in him, and so he would be whether the change were wrought or not, the belief makes him happy. In the second case the Christian sinner prays on earnestly, zealously, almost "agonising," as they say, keeping it ever before his mind, that if he can give up the world and lay hold of Christ by faith, he will in that moment be regenerate. That is his creed. He sees nothing but Hell beneath him if he clings to the world—he sees Heaven his recompense for renouncing it. "I will," says he—"I can give give up this poor miserable world, let it all go"—so he has fulfilled one condition. Next he says—"Do I believe in Christ?" This is the last condition. "Can I do it? "I must do it." Now let me observe, to assist my readers in this analysis of what is commonly called regeneration, that he does believe in Christ or he would not be praying so earnestly to Him for mercy. Then, when he asks himself, in agony of suspense, do I believe in Christ, the answer comes up from the very depths of his being, "why, surely I believe in my Saviour." Then the conditions which he had set for himself, or which his teacher had set for him, are fulfilled. He is directly affected according to his temperament. A man of very noble cast of mind, by nature, in whom gratitude is predominant, although he rejoices with joy unspeakable, will bow down and weep, saying to himself, "O, what return shall I make for this goodness! a poor sinner forgiven—forgiven freely by the mercy of that Blessed Jesus—my whole life shall be given to His service. If I have but raiment to put on, and food to eat, I shall be content—only Blessed Jesus let me be called by thy name, and uphold me by thy Spirit." Very likely this man will become a preacher. Another of less gratitude, only thinks of the benefits obtained, and vents his joy in laughter. Others leap, go into trances, &c., according to their peculiar temperament. In this case, as in the other two, the conditions being fulfilled on which the subject believes his regeneration to depend, he is happy whether he be actually changed or not; only he believes them to be the conditions, and his happiness is a mere consequence of the belief that they are fulfilled.

What then becomes of the objection urged, *a fortiori*, against Baptismal regeneration, i. e. that in *this* men do not feel the change as in other cases called regeneration? I have shown that none feel the *actual change* (or rather have assumed it for the present) but that all feel happy, and that they are more excited under one system than the other, does not break the force of my argument at all. This is accounted for in the character of the two systems, i. e. one is more exciting in its accidents than the other. The very same system, conducted by preachers of different temperaments, will exhibit to you one set of so-called regenerate men who were greatly excited, and another, at a different time, who were not so much wrought upon by the change which blessed them: for instance, Presbyterian converts are more calm than Methodist, although both systems, as to the matter we are now considering, are the same. Therefore it is nothing against Baptismal regeneration to say that under the other system we are *more* excited by what they term the new birth. The happiness is only the consequence of a certain belief, whether the belief be well founded or no. This must be tested by Scripture.

We have assumed, in the above remarks, that no one is actually conscious (independently of all collateral evidence) of receiving a new nature; and surely this should be granted us without a word, for mere consciousness assures every man, after his change, whether real or supposed, of his own *identity*, and therefore, repudiates the idea of a *new nature* altogether; so much so, indeed, that one regarding its voice, in preference to the plain declaration of God, in Scripture, could not consistently, believe himself changed at all. And if it be answered that they are only conscious of *pardon*, who does not see that they pass at once from consciousness, and surrender their claim to it, at discretion? For if they be pardoned, the act of forgiveness went on in the mind of God, and they could not be simply conscious of what should exist in his mind—or more properly in Him—without becoming one with Him. Yet men, in all ages, have pretended to this monstrous thing, i. e. a perceptible union of the soul with Deity—worshipers in the cave of Trophonius of Lebadea—in the temple of Delphi, Brahmins, Budhists, and Christians of some sects, all speak of the same thing under different names. The Brahmin calls it "union with Brahman," the Budhists "Nirupon," "or absorption in God." With Photinus of Alexandria, it is "fruition of God;" with the Monks of Athos, "perception of the light of Tabor." Fox call it "the rising of Christ within;" Bourignon, the "illapse of God;" and John Wesley, "*the sensible work of the new birth.*" All experience the same thing, and laugh, and leap, and shout for joy—that is, they experience certain emotions, when the religious man is excited—a phenomenon in *nature*, no way dependent upon Revelation, and, in its very nature, subversive of *Faith*. But even grant that enthusiasts may be conscious of a contact with Deity, how will it be made to appear that this contact, however delicious, is the new birth of which we are told in Scripture? But allow this error to take another step, and grant that men become conscious that God loves them, still they may not be regenerate, for "God so loved the world"—even before any pretended to this specious new birth—"that He gave his only begotten Son;" yet if they boast the consciousness of being *changed*, we may remember that modification—change in some regard—is not necessarily the aquisition of a *new nature*. And while conciousness proclaims *identity*, how can it in the same breath proclaim the *reverse*? Any pious, sincere man, who duly considers these difficulties, will doubt exceedingly whether he may trust his mere feeling in a matter of such serious import.

It is objected again that Baptized children, were they really born again, would exemplfy it in a holy life. Now this objection proceeds upon the assumption that Regeneration puts one beyond the power of temptation, which is not the case. It only makes us "members of Christ, children of God, and inheritors of the Kingdom of Heaven." So that when the infant is Baptized, something of Christ's nature is imparted to him, and the taint of original sin is blotted out. But the glorious gift may be abused and forfeited; yet who will presume to say that children properly brought up, thoroughly instructed and reared under the shadow of the altar, would ever fall away? We do not believe they would. But this supposes almost angelic care exercised over them by guardians and parents. And of two sets of children thus watched and trained—one to be Baptized and the other not—we do not hesitate to say that the former would have clearer spiritual perceptions, and be infinitely the most holy. But since such an experiment has never been made—since we cannot know what trials this one may have had more than another—how much this one may have been cultivated and another neglected, it is simply impossible to deive any argument from experience, for either side of the question before us; therefore the objection urged can be of no force whatever, and we must appeal to Scripture again.

Neither should we consider it anything against our doctrine, that many who hold it are less holy than some distinguished for their opposition to it. For such a thing as holding the truth in unrighteousness is even spoken of in Scripture.* The truth of Christ's "eternal power and Godhead," is not impaired by the wickedness of many who profess to believe it. Moreover, it would be unfair to argue against a doctrine from the character of only a portion of those who maintain it. And how small a part—how mere a differential of the whole Catholic body as existing from the beginning, are they of any age, who advocate the doctrine in question! How great, I might add, must be the presumption of any party who should pretend to clearer spiritual perceptions than the glorious "army of Marytrs" who have taught since the third century,† from which time many who oppose it, allow the doctrine to have been held almost universally. We would not boast, but may well challenge our adversaries to prove themselves more holy than they who held the doctrine of Baptismal regeneration. And should they even accomplish this, it would not bear upon the question at issue. For who does not know that a diligent use of one or two means of grace, will make men more holy than the abuse of all; or that one cardinal doctrine of Scripture held firmly and acted upon, will tend to sanctify more perfectly than all revelation held "in *word* but not in power?" If there be any other argument from experience commonly urged, it escapes us at present, and we therefore conclude that the doctrine at issue can not be discussed, or even approached, otherwise than through the declarations of Scripture, as interpreted by the Catholic Church.

J. W. R.

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* Roman i. 18.

† It cannot be doubted that the doctrine of Baptismal Regeneration is incorporated into every Liturgy handed down to us from antiquity. From India to Britain every Church held it, or employed words most insulting to the Majesty of God. And for individuals who refer to it in their writings, we have Justin, Tertullian, Cyprian, Ambrose, Jerome, Basil, and Gregory of Nyssa, Gregory Nazianzen, and all commentators upon them, even the whole Catholic Church down to the 16th century.

For the Churchman.

Lent Readings.

II.*

Jesus might rebuke the hypocrisy of the self-righteous with terrible severity, or scourge the usurious frauds of sacrilegious money-brokers from the courts of his temple. He was immaculate and entitled to authority, very pitiful, and had forborne and pardoned much. But when men are guilty before us, are not we also imperfect? Can we condemn without equal self-condemnation? Can we rebuke without sympathy? My austerity may spring from a bitter uncharitableness, my cold rigor from a morose temperament. And this piety is like the poppy, brave in its beauty but noxious in its effects; it drugs my meekness to sleep, and exhales a noisome fetor to his nostrils, expecting the fragrance of love. Let pale silence prove my dissent from his sin, let merciful grief be the companion of my regret. Let even authority, in a human office, be mantled in fit humility. If it represent God, be its vicarious justice, like his, mingled with mercy. Strike on the divine lyre the treble of pathos, while you roll the bass of terror's thunders. The gown of man's dignity is not spotless; and while your fellow's soul shrinks with awe from the denunciation of Iah, whose canopy is serene light, and whose substance is pure and whose reason is infallible, it would turn to retort upon your frailty, wrest the rod of malevolence, or, if too impotent secretly sting the back of wantonness. So the rigor of young Rehoboam's scorpion-rod made Israelites rebels. So the cerastes bites the trampling heel of the heedless rider's horse.

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* In No. I., the word *suppose*, in the parenthesis, should read *suppress*.

For the Churchman.

There, we told you so!

Rev and Dear Mr. Editor,—Some journals seem to take these words for their motto, while the correspondents of others are astonished at nothing. No sooner does an event happen than they exclaim, "There! we told you so," or, "We knew it all the time."

I found in a late number of the *Southern Churchman*, an exemplification of this practice taken from another paper. As it may enliven the countenances of some of your readers, I would request its insertion, Mr. Editor, that they may perceive how very knowing some people are.

"Respecting Mr. White the correspondent of the Calendar, makes the following statement:

"Of Mr. White, I knew very little, before he came to this Diocese, and became Rector of St. George's, Milford, in 1843. He had been there but a brief space, before it was evident that his sympathies were not with the Church *as it is*. A single fact will show something of the nature of this. Application was made to the clergyman of a neighboring Parish, by highly respectable people, to bury a friend—a parishioner of Mr. White—in the Parish of the clergyman applied to. The reason given was, in substance, that the deceased was required by Mr. White to make confession to him as a priest, which she refused to do, and in consequence, he refused to attend her funeral, or even to offer a prayer at the house. She was buried by another clergyman, in another town, and the friends of Mr. White reported that the clergyman who buried the lady, had violated the Rubric of the Church by burying a person who had been excommunicated. Whether Mr. White had attempted the additional absurdity and usurpation of excommunication, it was not deemed of sufficient consequence to inquire. So many other fantastic fopperies were enacted by Mr. White, were so generally known and talked about, that the mass of good Churchmen in the neighboring Parishes were unwilling to hear him preach. He left the Diocese in 1848, and went to North Carolina, leaving the impression that he would probably apostatize to Rome very soon. He is now where his sympathies have been for a long time."

On this the S. Churchman remarks:

"Here again we have a remarkable instance of gross unworthiness on the part of a clergyman of the Church, of shameful indulgence in Romanizing practices as far back as 1843, and yet he has been permitted during the long interval from that year to the present time, to pass without being brought to trial."

The comment is well deserved, if the account be correctly given, but the writer in the *Calendar* does not seem to be aware that he is scandalizing his own diocese; for, if these acts were notorious, how came they to be permitted so long by the venerable Diocesan? and how came the offender to be transferred to North Carolina, by a canonical certificate, declaring that he had "not been subject to evil report for error in religion or viciousness of life during the three years last past?" and if the Bishop remained in ignorance of such public occurrences, and notorious facts, certainly the writer of the communication animadverted upon, and others, must have been very censurable in concealing such delinquencies, and allowing the delinquent to go off clear, and spread his evil opinions and practices in another Diocese. "*We told you so*," therefore is in an awkward predicament according to his own showing.

I beg leave to mention moreover that a writer in the Boston *Christian Witness* of last week denies *in toto* these allegations, and maintains that his conduct and teaching while in charge of the parish in Connecticut were not exceptionable, and that his change of sentiment from which his subsequent unhappy perversion proceeded, originated at a later date. This is more probable in itself than the account of, "We told you so," for the reasons mentioned. I am, Mr. Editor

Yours faithfully,

P. Q. P.

To the Editor of the Churchman:—

DEAR SIR,—I beg leave to correct a mistake in your note on my correspondence of last week. You say "We presume that the Diocese in question requires the Bishop's consent to the formation of a new Parish, as is the case in New York."

The Diocese in question does not require the Bishop's consent. In New York the Bishop has a vetoing power over the organization of parishes, but in this Diocese no such power has ever been given either by local or general convention, nor has ever before been claimed.

The Bishop's attempt, therefore, to suppress the parish is a manifest usurpation.

Yours &c., A. C.

March 29th, 1851.

We had not a copy of the Constitution and Canons of Massachusetts before us, when we made our remark, and had recourse to the *charitable hypothesis* that the Bishop had a right to do what he did. We are sorry our *presumption* was ill founded, as we think the rule in this Diocese a correct one.

THE CHURCHMAN.

NEW-YORK, SATURDAY, APRIL 5, 1851.

NOTICE.

The 21st volume commenced on the 1st March ultimo. Subscriber in arrears are requested to transmit their subscriptions without delay, especially those whose bills have been received.

New York, March 15, 1851.

Death of the Rev. Dr. Jarvis.

It is our painful duty as journalists to record the demise of the Rev. SAMUEL FARMAR JARVIS, D.D., LL.D. at his residence at Middletown, Connecticut, on Wednesday the 25th ultimo, in the *sixty fifth* year of his age. The *Middletown Daily News* in noticing this sad event, says, "The Rev. Doctor's health had been, for some time past, failing, and his many friends had long noticed with anxiety, that his severe application to study, and the consequent want of exercise, added, perhaps, to numerous cares, was making serious inroads upon a naturally strong and vigorous constitution. He returned home last winter from Boston, where he had been superintending the publication of a part of his great work, the History of the Church, and it was then discovered that he was suffering under an alarming and intractable disease, which having been aggravated by improper treatment and regimen, was fast exhausting his strength. A prompt application of remedial means, aided by appropriate regimen, awakened a hope that his valuable life might yet be spared to his family and the Church. The hope, however, proved fallacious; his elasticity of constitution was gone, and after lingering a few weeks, bearing his suffering with the patience and fortitude characteristic of a Christian, in possession of all his faculties, with his mind calm, clear, and collected almost to the very last moment, he, at length, surrounded by numerous relations and friends, yielded up his spirit, and now 'rests from his labours.'"

The Rev. Dr. Jarvis, was born in January, 1787, and was a native of Middletown. He was the son of the Right Rev. Abraham Jarvis, D D., at that time the Rector of the Church in that town, and subsequently Bishop of the Diocese. He appears to have been ordained Deacon and Priest in that Diocese at the canonical ages respectively, and by the hands of his venerable father, though we have not been able to obtain the exact dates. On the 22nd March, 1811, he became the Rector of St. Michael's, Bloomingdale, in the Diocese of New York, and in the year 1813, the Rector of St. James's Church, New York, a parish held in conjunction with the former. He resigned this charge the 22nd May, 1819, having been Rector more than eight years, and became Professor of Biblical Learning in the newly organized General Theological Seminary. He held this appointment for a short time, and was in 1820 elected Rector of St. Paul's Church, Boston, to which city he removed, and where he remained till July, 1826, when he sailed for Europe. He subsequently spent several years abroad, and while there was occupied in the most assiduous researches, and the collection of materials and books to aid him in the learned works he was projecting for the benefit of the Church, to whose best interests he was ardently devoted. Soon after his return in 1835, he became Rector of Christ Church, Middletown, and while in that office he received from the General Convention of 1838 the honorable appointment of "Historiographer of the Church," and was requested to prepare an Ecclesiastical History extending from the times of the Apostles to the organization of the Church in this country. The immense erudition of the "Chronological Introduction," and the masterly delineation of the History of the Church of God, in the four periods antecedent to the Christian dispensation, contained in the lately published volume, are proofs that the trust was reposed in abundantly competent hands. It was the earnest prayer of many faithful Churchmen that the erudite writer might be spared in the Good Providence of God to complete this great work, and supply the much needed *desideratum* of a faithful, thorough, and learned Church History. But it was not so to be. The labours of authorship, and the cares and anxieties connected with the publication—enhanced by the apathy and indifference of those at whose request and for whose benefit the work was undertaken—proved too much for his advanced years and declining strength. He has entered into his rest, when at the threshold of his great undertaking, and it must be reserved for other hands, if such may be found, to complete the work. The plan, as it appeared in our columns some months since, had been fully sketched in the Doctor's mind; and we have been informed that the materials and authorities have been so fully collected and arranged that the task of completion is rendered less difficult than might be anticipated.

It was not our happiness to pretend to more than a casual acquaintance with this eminent divine, and it would be great presumption to attempt to sketch a character whose many excellencies and varied shades of sentiment and feeling demanded the most intimate knowledge and study to appreciate them justly. But even a passing acquaintance sufficed to demonstrate the depth of learning, the extensive reading, the scholar-like tone of thought, the unimpeachable orthodoxy, the profound piety and true spirituality of his religious character. His was the school of Hammond and Ken and Wilson of the English divines, of Gadderar, and Rattray, of Skinner and Jolly of the Scotch Church, and of the sainted Seabury of our own. There was in him no ostentatious parade of knowledge, no contemptuous scorn nor merciless sarcasm, no withering exposure of the deficient knowledge or mental weakness of others, whether in writing or in conversation. While as occasion needed he poured forth the treasures of an overflowing intellect and memory, and corrected errors and instructed ignorance, it was done with such kindness of manner, such suavity of tone, such graceful polish and winning candor, that while the really learned were both instructed and delighted, the vainglorious and presumptuous were abashed at their own conceit and folly, and attentively listened, with admiration and reverence, to his lessons of wisdom and erudition, and strove to inscribe them on the most precious of memory's pages. A Trustee of the General Theological Seminary from the beginning of the present organization, he was ever forward in promoting its best interests, enlarging its efficiency, and advancing wise suggestions for the improvement and benefit of its students. In the General Convention also he had repeatedly occupied a seat as a member, for some thirty years in all, and his influence was widely and beneficially felt, especially in relation to the Canons, the Liturgy, and the Discipline of the Church.

In connexion with this point we are permitted to use the testimony of a young friend of this most estimable clergyman, meant only for private eyes, but gushing out from a grateful heart, filled with the deep sense of the sudden bereavement.

"A great man is fallen in the Israel" of our Church. He leaves no one his equal behind. Generations, perhaps centuries, must elapse before another such a person shall appear in our midst. Acquirements the most varied and vast, yet always ready for use; a judgment most sound; a guilelessness that no experience of the baseness of others could ever turn to suspicion; a steady regard to what was right, and disregard of *expediency;* a piety unobtrusive, yet showing itself in every act of his life; and a humility that in one so great is most rare, characterized our dear friend. Most truly, as one of his servants said. "he has left no better one behind."

"While his physical powers are completely prostrated," writes another, two days before his death, "his mind was never more active and vigorous. He thinks of everything, and appears to be wholly indifferent to the sufferings which he evidently endures. In every pain that afflicts him, he has a consolatory text of Scripture to sustain him, and as he remarked to me, *his familiarity with the Word of God was now an unspeakable blessing to him.* A more interesting death bed scene could not possibly be. Some half-dozen of his former pupils are almost constantly with him, and seem to regard it as an inestimable privilege."

We are informed that at almost the last moment, and when he had lost the power of speech, he signified by gestures his desire to be robed in the surplice, and thus attired as became a Minister of God, with hands folded cross-wise on his breast, he fell asleep in Jesus.

"Nam quod requiescere corpus
Vacuum sine mente videmur,
Spatium breve restat, ut alti
Repetat collegia sensus.

"Venient cito saecula cum jam
Socius calor ossa revisat,
Animataque sanguine vivo
Habitacula pristina gestet.

"Quid nam sibi saxa cavata,
Quid pulcra volunt monumenta,
Nisi quod res creditur illis
Non mortua, sed data somno.

The funeral rites of the deceased were celebrated on Saturday last, at 2 P. M., and were attended by a large number of relatives and friends, and of the clergy, both far and near.

We are happy to learn that a memoir is in preparation by an attached pupil of the deceased, well fitted by his taste and scholarship to produce a meet memorial of his instructor and friend.

The accompanying resolutions show the high regard in which he was held by his early parish, exhibiting recollections of his devotion and faithfulness, which thirty years have failed to obliterate or obscure.

At a special meeting held 28th March, 1851, of the Rector, Wardens and Vestry of St. Michael's church, the following preamble and resolutians were unanimously adopted.

Whereas, The vestry of St. Michael's Church at Bloomingdale, in the city of New York, have been informed of the decease of their former Rector, Samuel Farmar Jarvis, D. D. LL. D.

Therefore *Resolved*, That this vestry deeply deplore the great loss which they, in common with the church at large, have sustained by the death of this eminent divine, in whom were blended the refinement and manners of the Christian gentleman, with the piety and zeal of the Christian Minister.

Resolved, That while we, with our fellow churchmen, mourn the loss of the literary attainments and accomplishments, which distinguished this faithful minister of Christ, the able and learned Historiographer of the Church; we bow in humble submission to Him who has promised ever to be with and protect His Church, rejoicing in the teaching of the Spirit, that blessed are the dead, who die in the Lord.

Resolved, That a copy of the foregoing preamble and resolutions be forwarded to the bereaved family of the deceased.

A. V. WILLIAMS, Sec'y.

LENTEN LECTURES AT ST. PAULS.—The Fourth Lecture of the Course, now being delivered on Wednesday Evenings, by the Clergy of Trinity Parish, in St. Paul's Chapel, was preached by Rev. Dr. Haight, on Wednesday, the 26th instant. After adverting in the introduction, to the manner in which this season was kept by the early Christians, and the beneficial effects which resulted therefrom, the Lecturer proceeded to urge upon his hearers the importance of their treading in the footsteps of the first disciples of the Lord, and of engaging heartily in the holy exercises to which they are now summoned by the Church. He showed the universality of the obligation of deep and earnest repentance—that it was not only the impenitent, and careless, and ungodly man who was called on to amend his ways, but that the humble, faithful disciple also, had need to confess his sins, and to turn to the Lord in sorrow and contrition. He then proceeded to enforce one of the grand motives to diligence in this duty, presented in the declaration of the Most High, against whom we all have sinned, that "He is gracious and merciful, slow to anger and of great kindness." The duty, he observed, may be hard. The accessories may not be pleasant to flesh and blood. Our selfish, worldly, carnal hearts may turn from them with uneasiness and dread. The yoke may seem very heavy—the burden very grievous—the gate very strait—the way very narrow. But, how powerful the motives presented to us in the Gospel to discharge the duty, hard as it may be—to turn to our Lord with all our hearts—with fasting and weeping and mourning—to rend our hearts, and not our garments. We shall not do so unaided. We shall not do so in vain. God waits to be gracious. He willeth not the death of a sinner, but rather that he should turn from his wickedness and live. He so loved the world that he gave His only begotten Son, that whosoever believeth on Him should not perish, but should have everlasting life. And now we have a merciful and faithful Priest, who is passed into the heavens,—one who is touched with the feeling of our infirmities,—one who ever liveth to make intercession for us,—one who gives His angels charge concerning us,—one who will not break the bruised reed, nor quench the smoking flax,—one who will take us gently by the hand and draw us after Him in the way of duty, making the crooked straight and the rough places plain. With Him for our helper and our guide,—taught and assisted by His powerful grace,—not only can the great duty of Repentance be performed, but it will be turned into a pleasure: its bitter waters are make sweet by the tree of the Cross. Not only so, but, through His all-prevailing merits, our fasts, and tears, and sighs, and alms, and struggles, and efforts, will be accepted,—our sins will be blotted out,—our transgressions will be forgiven,—and the peace of God which passeth all understanding, shall be our blessed, abiding portion. We do not serve a hard Master, one who reaps where he has not sown, and gathers where he has not strewed: we are the children of a loving and tender Father, who, though grieved at our waywardness and folly, yet does not wholly cast us off, but is ready, the moment we condemn ourselves, and turn to retrace our steps, to have compassion and run and fall on our necks, and imprint on our burning cheeks the kiss of forgiveness. Surely we have here a motive strong enough to induce us at once and earnestly, to turn to our Lord with all our heart—with weeping and fasting and mourning—to rend our hearts and not our garments. *He is gracious and merciful, slow to anger, and of great kindness.* It is the Christian's high privilege to know God; to know His nature and character; to show, from His own lips, that His thoughts towards the creatures of His land, are thoughts of peace, and not of evil. In the blessed Gospel, the Most High is revealed to us not only as the Eternal God, mighty in power, and of majesty incomprehensible,—the great and terrible one,—but equally the all-merciful and gracious God. In Christ, he is not a consuming fire, save to the obstinate and rebellious sinner. In Christ, to the meek and the humble, the lowly and the contrite, to him who mourns for his sins and strives to bring forth fruits meet for repentance—God is the tender and compassionate Father. "Before they call, He will answer. While they are yet speaking He will hear." God is Love. Shall we not then turn to Him? Shall not His goodness,—so vast, so long-continued, lead us to repentance? Shall we not love Him who first loved us,—and who has loved on, notwithstanding all our coldness and neglect and disobedience? When *He* says to us, He our Father, our Saviour, our Friend—"Seek ye my face;" shall it not be the language of every heart, "Thy face Lord, will I seek,"—Thy Cross, Lamb of God, will I take up! In Thy strength, O God, I repent, I believe, I love, I obey! This response as it is wafted up to heaven will awake the Angels hymn of praise, and draw down upon our heads a priceless—an eternal blessing.

OREGON MISSION.—The Rev. William Richmond embarked as Missionary to Oregon, in the steamer *Cherokee*, on Friday of last week. In the cabin of the steamer he was met by the Domestic Committee of the Board of Missions, under whose authority he goes out, and a number of clerical and lay friends. Very appropriate brief devotional exercises were performed under the direction of the Bishop of N. Hampshire; a letter of commendation was presented to him, in the name of the Committee, by Hon. Luther Bradish and a Letter of Instructions from the Committee, by the Rev. Dr. Whitehouse. With the Bishop's blessing, leave was taken, and soon after, the Missionary commenced his voyage. We trust that this enterprise may be fruitful of good.

Missionary Meeting in Behalf of the Mission to Oregon.

This meeting was held, pursuant to notice, in St. Bartholomew's Church, on the evening of Sunday, March 23rd. The Right Rev. the Bishop of New-Hampshire presided on the occasion, and a number of other clergy in their robes occupied the chancel. After evening prayer, the Rev. Dr. Vinton, of Brooklyn, rose and opened the business of the evening. He alluded to the increasing rapidity with which the Pacific Coast is fulfilling the famous prophecy of Bishop Berkeley,

"Westward the Star of Empire takes its way."

Oregon now displays, upon her latest map, many towns and villages which had no existence a year ago. The population which was so rapidly building up this territory, he said, was of a laborious and hardy, and steady description, very different from the gold-hunting adventurers of California, and a far more favorable material for the growth of the Church. He enlarged on the increase of ocean steamers in the Pacific, and showed the effects that were likely to flow, as these multiplying messengers, like mighty shuttles, crossed and recrossed, weaving the web of affiliation among the nations. The missionaries who should convert the benighted millions of China, he said, would doubtless proceed from Oregon, thus continuing still the progress of light from the East, until its heavenly rays, after incircling the earth, should a second time kiss the soil where first they rose upon the world. He paid a high tribute to the Rev. William Richmond, the Missionary who is about to take the lead in planting the Church in that section of our vast country, and congratulated the Church on the certain success of this effort to spread the Everlasting Gospel along the shores of Oregon.

In answer to a call from Bishop Chase, Mr. Tupper then read the following Ode which, by special request, he had composed for the occasion, prefacing it by a few appropriate remarks:—

AN ODE.

BY MARTIN FARQUHAR TUPPER, ESQ.

Written by request, for the Missionary Meeting held at St. Bartholomew's Church, on Sunday evening, March 23rd, and read by the Author, on occasion of the appointment of the Rev. WM. RICHMOND, of Bloomingdale, as Missionary to Oregon.

A Word (by Request) for the Oregon Mission.

Push on! to earth's extremest verge,
And plant the Gospel there,
Till wide Pacific's angry surge
Is soothed by Christian prayer!
Advance the standard, conquering van,
And urge the triumph on,
In zeal for God and love to man,
To distant Oregon.

Faint not, O soldier of the Cross!
Its standard-bearer thou—
All California's gold is dross
To what *thou* winnest now.
A vast new realm, wherein to search
For truest treasure won—
God's jewels in his infant Church
Of new-born Oregon.

Thou shalt not fail—thou shalt not fall—
The gracious living Word
Hath said, of every land, that all
Shall glorify the Lord.
He shall be served from East to West—
Yea, to the setting sun;
And Jesus' name be loved and blest
In desert Oregon.

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Then, brothers, help in this good deed,
And side with God to-day;
Stand by his servant now, to speed
His apostolic way.
Bethlehem's ever leading star
In mercy guides him on,
To light with holy fire, from far,
The star of Oregon.

Bishop Chase then called on the Rev. William Richmond, at whose request, his brother, the Rev. J. C. Richmond, addressed the audience in his stead. He denounced in most unsparing terms the love of Mammon and money-making which is a distinguishing characteristic of Anglo-Saxondom, and enlarged to great length on the evil significance of the facts developed in the rapid growth and present state of California. He said we had palaces enough; but they made us poor. Abraham was rich enough to have built a splended palace, yet he was content to dwell under an oak—but then he had *angels* for his visiters. He compared the prevailing devotion to Mammon, to the idolatrous worship of the Golden Calf. He predicted that New York would become as desolate as Babylon, Tyre or Carthage, unless she did more for Christ's Church, and its extension over the world. He then addressed his brother with words of earnest charge, and affectionate farewell, and recommended all his hearers to practice more self-denial in the service of Him who required them to take up the cross daily.

The Rev. Dr. Tyng was the last speaker of the evening. He paid a high compliment to the far-sighted sagacity of the Rev. Dr. M'Vickar, who four years ago did all he could to have a mission established in a place called San Francisco, of which few then had heard or knew anything. That Rev gentleman, he said, had been far ahead of them all, and they were now waking up to a full view of what he saw then. He alluded to the errors committed by England, in her long neglect to plant the Church in India, and her American Colonies; and said that if she had done her duty *here* before the Revolution, the Church would now have been in the enjoyment of a strength for good which she would not see for a century. We ought to learn wisdom by England's errors. Others might carry the Gospel to new lands, but it was the Church alone which could preserve it. He said that England's Colonial Church was her great triumph and her greatest strength, and he delivered an enthusiastic eulogium on the noble Selwyn, Bishop of New Zealand. England had studded the world with towers for Jesus. Around the whole belt of the earth, her missionary Bishops and missionary Churches now joined hands with one another. She is the land shadowing with wings—the snowy wings of her fleets, that carry over all oceans the glad tidings of salvation, and bear messengers to proclaim the Gospel of Peace and gather in harvests for the Garner of the Saviour. But a glance at the map would show that this country was destined to be the great missionary centre of the Future, from whence the Faith should go out conquering and to conquer. The meeting of the evening was not to do the whole work for Oregon—it was only to begin it. It was the entering wedge, which should be further urged by faith and zeal, and driven home by love, until there should be nothing left on earth so tough, and gnarled, and contorted by ignorance and error, that should not be riven asunder by its mighty force, and hewed and squared into shapely beams and timbers to rear therewith the Temple of the Lord of Hosts

The collection taken up amounted to $334.

After singing and the Bishop's blessing, the congregation was dismissed.

The threatening appearance of the evening, which, before the services were over, ended in a hard rain, unfortunately prevented very many from attending.

Foreign Intelligence.

By the arrival of the Canada at Boston on Friday, the 28th March, we have received a week's later dates.

The news from the continent possesses little of novelty or interest. The attention of the French Assembly is unpleasantly engaged by the enormous increase of the national debt, there being now a floating deficit of 24,000,000*l.*, besides the funded debt. There has also been a decrease in active business, and the bullion in the bank exceeds its circulation by 450,000*l.*, which is loudly complained of.

The conferences at Dresden have not yet been resumed. A renewel of the Frankfort Diet is talked of. Austria has addressed to her agents at the small German states a note of a threatening character to be communicated to them; stating that if they persist in resisting the will of the greater German powers, such a condition of affairs may be brought about, as to require the intervention of foreigners to terminate.

The collective population of Prussia as officially published, is 16,331,000 souls. Of these 10,000,000 are of the "Evangelical Church," 600,000 Roman Catholics, 219,000 Jews, 14,000 Mennonites, and 1200 Greek Church.

Much anxiety is caused in England by the Caffre outbreak in the Cape of Good Hope Colony. The Governor, Sir H. G. Smith, distinguished for his defeat of the Seiks at Aliwal, has been compelled to call out the inhabitants *en masse*. Colonel Somerset with a force of 230 men had been defeated on the northern frontier with the loss of two officers and 20 men killed and many more wounded. A piece of artillery was also captured by the enemy. Col. MacKinnon in another quarter with 600 men had also suffered some loss (11 killed and 10 wounded,) and been compelled to *abandon the dead and his baggage.* The Caffres, however, had been defeated in attackson Forts Hare and Beaufort with great slaughter, and one of their leaders killed.—Two regiments were to be sent from England as a reinforcement. A larger amount of troops had lately been withdrawn for economy's sake; so that double expense has been incurred, to say nothing of the loss to the colonists, who have been murdered all along the frontier, and several military villages been destroyed. It has been intimated by some of her Majesty's ministers that the colonists must bear the whole expense of the war, but this the national spirit revolts against.

Sir George Grey stated in the House of Commons that the Bishops of the Scotch Episcopal Church would be exempted from the penalty of the bill, but that a paragraph would be inserted providing that they had no right *by law* to use territorial titles. Of course every body knows that; and it shows to what small shifts the present ministers are compelled to have recourse, that they may appear to do something. All the clauses are to be omitted except the first, and the Roman Catholics especially Archbishop John Mc. Hale, demand that *that* one shall be omitted too. We suppose they will next insist upon the repeal of the R. C. Emancipation Act, as that prescribes a penalty for using territorial titles, *the same* as those of the Established Church. On Friday, March 14, the debate was resumed on the second reading, and Lord Arundel, a Roman Catholic, and eldest son of the Duke of Norfolk, moved that it be read that day six months. The debate had been again adjourned to the following Monday.

The *transition* Ministry, as they are now contemptuously termed, have been defeated in a motion relating to the administration of *Woods and Forests* by a vote of 120 to 119. This is a significant straw.

It is now acknowledged that no administration can get along under the present state of things, and that a dissolution of Parliament must soon take place.

The *Crystal Palace* is rapidly approaching its completion, and immense quantities of goods are daily arriving. The St. Lawrence frigate had reached Southampton with the contributions from the United States. Rumors are in circulation that national jealousies are already manifesting themselves, and that complaints are made, that too many English are on the committee of awards! We do not doubt that this, like some other German projects, will end in a row all round.

It was alleged in the Commons on Monday, March 10, that the Cingalese Episcopalians had been turned out of Wolfendahl Church, of which they were the rightful occupants, to make way for some Dutch Presbyterians. Mr. Hawes, under secretary for the colonies, said, that the number of the former was very small, about 60, and that now the building was filled with 7 or 800. The "Cingalese Episcopalians" had been provided with *another church*. The motion for a copy of the memorial from the aggrieved members of the church was agreed to.

Consecration of the Bishop of Moray and Ross.—On Sunday last, the Rev. Robert Eden, D. D., Oxon, whose election to the See of Moray and Ross, vacant by the resignation of the Right Rev. Dr. Low, we recently announced, was consecrated to this office by the Bishop of Aberdeen, and Primus, assisted by the Bishops of Edinburgh, Argyle, and Glasgow, in St. Paul's Church, Edinburgh. The Bishop of Brechin was prevented from joining in the solemn rite by continued indisposition, from which, however we are glad to learn he is just recovering. The service commenced at eleven o'clock, but long before that hour numbers of people had assembled at the doors of the church waiting to be accommodated after the congregation had taken their places. Nothing could exceed the devout behavior of the persons present. The solemn service appeared to make a deep impression, even on those whom curiosity alone had attracted. To the members of the church themselves the occasion was a most gratifying one. Dr. Eden's elevation to the Scotch Episcopate has been hailed by, it is believed, all parties of the church with the utmost thankfulness and joy, and all who have the privilege of knowing him, know what a blessing his accession to the Scottish Church is, under God, likely to prove. It was doubtless owing in some degree to the individual, and to the circumstances connected with his coming to Scotland, that so much and so general an interest was excited, but we are assured that great good has resulted from the celebration of this rite in Edinburgh. It is long since a similar event took place there, and it was manifest, from the appearance of the people on the occasion, that the majority present had never before witnesssed an Episcopal consecration. The bishop elect was presented to the Primus by the Bishops of Edinburgh and Galloway, the usual oaths having been previously administered by W. Jukes, Esq. The clear emphatic way in which Dr. Eden repeated the words of these oaths, and gave his answers to the questions in the ordinal, was strikingly felt, and his whole demeanor was in a very remarkable degree suited to the solemn office which was about to be devolved upon him by the imposition of the hands of the whole of the Bishops present. The sermon on the occasion was preached by the Rev. R. Seymour, rector of Kinwarton, Warwickshire. It was remarkably suitable to the occasion, and his feeling and pointed allusion to his friend, the Bishop elect, and the panegyric he pronounced on him, was striking and powerful. The Holy communion was administered according to the national or Scottish communion office, and the numbers who remained to partake of the blessed Sacrament, in a church where the English Communion office is ordinarily used, afforded evidence how much the unfounded prejudices against the former beautiful liturgy, have of late disappeared. The offertory was devoted to the funds of the Church Society. In the afternoon service took place at three o'clock, a few minutes only after the morning and communion services terminated, and a most earnest and eloquent discourse was preached by the newly consecrated Bishop, and thus closed a day which is calculated to be long memorable in the annals of the Scotch Church.—*Guardian.*

Lady Franklin is making preparation to send out again the Prince Albert, with boat parties, for the search of Regent Inlet, and the region south and west. The expedition will be commanded by Mr. Kennedy, late an officer in the Hudson's Bay Company's service, who has had great experience in Arctic travelling.—*Guardian.*

The ragged schools erected in Lambeth, at the cost of Mr. Beaufoy, as a memorial to the memory of his wife, who lived a life of active good deeds among the poor, were opened on Wednesday in the presence of a large assembly, over which Lord Ashley presided, and at which many clergymen were present. The schools have cost £10,000, and a sum of £4,000 has been invested, by Mr. Beaufoy, in perpetual trust, to maintain them in good repair. The building is of Modern architecture, of two stories, with extensive wings, and so arranged that the boys and girls occupy opposite sides of the range. There is room for one thousand children.—*Ibid.*

Work for the Church. The Clergy of Bethnal Green declare "there are 14,000 children from 4 to 14 years of age, in that parish, without any education whatever, in consequence of the extreme poverty of their parents."

The Committee of the London Diocesan Board of Education, in the Report of July, 1850, state that the number of juvenile delinquents, under 15 years of age, approaches to 5,000 annually; and that there are 50,000 children wandering in the streets—untaught in religion and morality—and crying "I perish with hunger!"

Lord Ashley stated in the House of Commons, in June, 1848, "that there were 30,000 naked, filthy, deserted, roaming, lawless children, who formed the the seed plot of 19-20ths of the crime which desolates the metropolis. At a public meeting on July 13th, 1849, his lordship most confidently declared it to be his opinion, "that 99 cases out of every 100 were the result of the want of honest occupation."

His Royal Highness Prince Albert, in an eloquent speech, (at a public meeting, May 16th, 1849), which did honor to his heart and cultivated mind, stated, "that the greater part of the inmates of our workhouses had been domestic servants;" and it has been, moreover, ascertained, that of the 170,000 domestic servants in the metropolis, 10,000, on the average, are always out of situations.

Might it not be just with the trouble, also, to inquire into the cause of suicides? By the Metropolitan Return for 1849, I find 66 men and 141 women were taken into custody for attempting to commit suicide, and that 131 did put an end to their own existence. I find by the returns of the Royal Humane Society for 1848-9-50, that there were 41 persons who threw themselves into the Serpentine; 11 were drowned, 30 were saved; 18 of these unfortunates were impelled to destroy their lives from absolute destitution.—C. Cochrane.—Post.—*English Churchman*

The bill brought into the House of Commons, at the instance of the Poor Law Board, in consequence of the recent case of the Sloanes, has been printed. It is entitled, a bill:—

"For the better protection of young persons under the care and control of others as apprentices or servants, and to enable the guardians and overseers of the poor to institute and conduct prosecutions in certain cases. There are seven concisely worded clauses in the bill, framed in accordance with the recent act of Parliament. It is provided that a master or mistress, refusing or neglecting to supply an apprentice or servant with necessary food, or committing an assault, shall be guilty of a misdemeanour, and liable to three years imprisonment, with or without hard labor. The costs of such prosecutions are to be allowed. Young persons under eighteen years, hired from workhouses or bound out as pauper apprentices, are to be visited at least four times in every year by an officer, who is to report if he shall find reason to believe that such young person is not supplied with necessary food, or is subjected to cruel or illegal treatment in any respect. Prosecutions may be ordered and costs allowed.—*Ibid.*

"Conversions."—We are unfeignedly sorry to have to exhibit that following *specimen* of Popish *myitification* from the *Gospel Messenger*, (Western New York).

A False Rumor.—We never have the pleasure of seeing the "Freeman's (?) Journal," the well known Roman Catholic Organ. But a worthy brother writes us, that he saw it stated in a recent number of that veracious print, that a distinguished clergyman of Western New York, "high in the esteem of his Protestant Bishop," had seceded to the Romanists during the past year. Now we happen to be acquainted with most of the clergy of this Diocese, as well as those who are distinguished as those who are not. We are moreover, frequently in the habit of meeting churchmen from various parts, and from all that we can learn, our brethren appear to be quietly and faithfully laboring at their several posts.—We have heard of no secessions or rumors of secessions anywhere; and we do not hesitate to pronounce the above assertion wholly untrue,—The ecclesiastical authorities of this diocese act promptly; and it is impossible that a clergyman could have seceded within the past year, and yet the diocese be kept in ignorance of the fact.

New Publications.

Christ in Hades, a Poem by William W. Lord. N. York. D. Appleton & Co., 1851.

The celebrated passage in the 1st Epistle of St. Peter, (iii. 21.) has suggested to Mr. Lord, the idea of this poem, which is developed in eight books. He considers the descent of Christ in a twofold aspect, to the *limbus Patrum*, or abode of the elder saints at the time of His coming, and into the regions of the wicked. The former he carries with Him in his triumphant ascent; to the latter He manifests His glory and His power. In his interpretation of the passage, Mr. Lord may plead the sanction of high names for each of these views; nor has he exceeded the permissible limits of poetic license, in the construction of his work. We think, however, on a first reading, that an undue prominence has been given to the imaginary wars of hell, and the sayings and doings of the evil personages introduced; nor does the introduction of the fabulous beings of heathen mythology with the elaborate description of their appearance and acts, altogether approve itself to our minds. It has long been remarked that the single combats of the greatest poets are unsatisfactory, but here they are repeated again and again, and remind us somewhat of Berni and Pulci as well as Milton. As some have called Satan the hero of the *Paradise Lost*, so may Baal be termed the hero of the present poem. The daring sentiments and god-defying speeches put in the mouths of the prominent demons, may be consistent with the general idea, but must inevitably shock and disgust the Christian reader: this is painfully felt even in the noble poem of Milton.

We have mentioned these points not in an unfriendly or carping spirit; on the contrary, we are happy to say, that the work displays much powerful conception, true poetical genius and taste, and affords many beautiful descriptions. The appearance of Christ in Paradise is finely imagined and grandly exhibited. So is the overthrow of Satan in the last book; and many other passages might be instanced. If our exceptions should be overruled by the public approval, we shall be well pleased to congratulate the author.

The Works of Horace, with English notes, for the use of Schools and Colleges, by J. L Lincoln, Prof. of the Latin Language and Literature, in Brown University. New York. Appletons. 1851. Pp. 575

The whole works of the Latin bard are here given, chiefly according to the text of Orelli: where other readings are followed in the body of the work, those of Orelli are given at the foot. A well written Life is prefixed with a table of Lyric metres. The editor speaks with candor and due acknowledgment of the labors of his predecessors in the illustration of this classic, especially the distinguished Professor of Ancient Languages in Columbia College. His own notes are excellent, but brief, intended rather as hints and suggestions to guide the student, and to be worked out by himself, with the aid of the personal explanations and criticisms of the Professor in the Lecture-room, than a full commentary and explication of the sense of the author.

We must bear a willing testimony to the beauty and clearness of the type, and the apparent correctness of the printing. No expense and pains have been spared by the publishers, in bringing out the book in a handsome and attractive style.

The Restoration of the Jews, *with the Political Destiny of all the Nations of the Earth, as foretold in the Prophecies of Scripture*, with a biographical sketch of the Author, by Seth Lewis, formerly one of the District Judges of the State of Louisiana. New York, J. S. Redfield, 1851. Pp. 204.

We are told in the preface, that this work was the product of many years' careful study of the prophecies. The venerable author adopts the literal scheme of interpretation, and contends for the restoration of the Jews to their own land, the personal reign of Christ on the earth, the first resurrection of the righteous, and the millenium consequent thereupon. He also adopts the common popular interpretation, that the Papal power is the Anti-Christ foretold in the New Testament, is synchronous in its rise with the Mohammedan system and to be destroyed with it, and in agreement with many authors, he puts the date of 1868 for their destruction. According to his mode of argument and arrangement of authorities, the conclusion seems clear enough; but many difficulties are overlooked, numerous passages omitted which look the contrary way, and historical facts are incorrectly stated, or at least without adequate certainty. We do not think this book will do much towards settling the questions at issue.

Mary Erskine and Mary Bell, by J. Abbott, are the third and fourth in the pleasing series of *Franconia Tales*, published by Messrs. Harpers, and keep up the interest and characters. In addition to the liveliness of the incidents, there are excellent lessons of morality and virtue interspersed. The former of these books has also many passages of a pathetic character, inculcating patience and resignation under affliction.

Mount Hope, or *Philip, King of the Wampanoags*, an Historical Romance, by G. H. Hollister. Harpers, 1851. Pp. 280.

We have been too much engaged to bestow on this more than a passing glance, but it appears to give a vivid description of the Indian wars and their celebrated chieftain, of the leading colonial characters at that time, and of the trials and dangers, as well as domestic life of the early New England colonists. What we have read, gives good promise of the whole.

Time the Avenger, by the Author of the "Wilmingtons" and several other works, has been republished by Messrs. Harpers. We have not been able to read it through, but it is highly spoken of by many whose opinions are entitled to respect. From what we have seen, we should be disposed to accede to their approbation.

Elements of Analytical Geometry and of the Differential and Integral Calculus, by Elias Loomis, Prof. Math. and Nat. Phil. Univ. City N.Y. Harpers, 1851, 8vo. Pp. 278.

This is the fourth of the Professor's series of Mathematical works. In it special attention has been given to the development of the fundamental principle of the *Differential Calculus.* The author says, "The student who renders himself familiar with the present treatise, will have acquired a degree of mental discipline which will prove invaluable in every department." His preceding works have attained a very high character, and we opine that the present one will add to his well earned reputation.

Blackwood's Magazine for March, has been republished by Messrs. L. Scott & Co., with their usual promptitude. It contains: 1, *Our Internal Dangers*, No. 2, devoted to the consideration of the suffering and poverty of the working classes in the British empire, and the increase of emigration: 2, *My Novel* (continued); 3, *Legends of the Monastic Orders*, as *represented* in the *Fine Arts*, which merits an attentive reading; 4, *Lavengro*, which is reviewed with considerable sharpness; 5, *The Arts in Portugal*, a notice of a work by Count Raczynski; 6, *Southey*, a sketch of his early life; 7, *The Ministry of the Agricultural Interest*, a severe Protectionist article, with an examination of the debate on D'Israeli's motion.

Sattler's Cosmoramas.—A second series of these admirable works of the painter's art are now exhibiting. A communication will be found on the 4th page descriptive of some of the views. We are happy to say that we cordially agree in the praises by our correspondent of these paintings. They must be seen to be properly appreciated. The *Ruins of Karnacnk* are wonderfully executed, and the huge stones tottering to their fall appear on the very point of crushing the spectator. Nor should the beautiful view of the Lake St. Ghelgen incompassed by lofty mountains (No. 14.) be forgotten.

Diocesan Intelligence.

New York.—*Episcopal Acts by the Bishop of New Hampshire at the request of the Standing Committee.*

Fourth Wednesday in Lent, March 26. E. In the Church of the Messiah, Brooklyn, Evening Prayer was read by the Rev. Willian Long. The Bishop preached, and confirmed *eight* persons. The Preface was read by the Rector, the Rev. William H. Newman.

Fourth Sunday in Lent, March 29. A. M. In Zion Church, New York, Morning Prayer was read by the Rev. Charles S. Little, the Rev. Richard Cox, the Rector, read the Ante-Communion Service. The Bishop preached, confirmed *thirty-nine* persons, and addressed them.

P. M. In Christ Church, Evening Prayer was read by the Rector, the Rev. Charles H. Halsey, the Bishop preached, confirmed *twenty-one* persons, and addressed them.

E. In the Church of the Epiphany Prayers were said by the Rev. John Henry Hopkins, Jr., the Lesson was read by the Rev. Thomas Gallaudet, the Bishop preached, confirmed *thirty-nine* persons (including *two* confirmed before service in a sick chamber), and addressed the candidates. The Preface was read by the Rector, the Rev. Lot Jones.

One of the young persons confirmed was a deaf mute, a pupil of the New York Deaf and Dumb Institution, of which the Rev. Mr. Gallaudet is one of the Professors. The question put by the Bishop to the candidates was interpreted to her by Mr. Gallaudet, as was also the Bishop's address. It was a beautiful and touching incident.

Appointments by the Standing Committee for the Visitation of the Bishop of New Hampshire.

Fourth Sunday in Lent,	Mar. 30,	A. M. Zion, New York.
		P. M. Christ.
		E. Epiphany
Fifth Wednesday in Lent,	Ap'l 2,	P. M. Ascension
		E. Calvary, Williamsburgh.
Fifth Friday in Lent.	April 4.	P. M. Christ's, North Brooklyn.
Fifth Sunday in Lent,	April 6.	A. M. St. George's, N. Y.
		P. M. Holy Communion
		E. Emmanuel.
Sixth Wednesday in Lent,	April, 9.	A. M. St. Peters
		E. St. Andrews
Sixth Thursday in Lent	April 10.	E. St. Clement's.
Sixth Friday in Lent.	April 11.	P. M. Grace, Brooklyn.
		E. All Saints, N. Y.
Sunday before Easter.	April 13.	A. M. St. Paul's, New York.
		P. M. Annunciation.
		E. St. Thomas's.

W. New York.—On Sunday morning Bishop DeLancey preached and confirmed *four* persons in Trinity Church, Seneca Falls; Prayers and the Confirmation Preface being read by the Rev. Mr. Douglass.

In the afternoon, Rev. Mr. Douglass read prayers, and the Bishop preached, and also addressed the Sunday scholars after they had been catechised by the minister.

On Sunday, March 23rd, Bishop DeLancey held religious services at Auburn.

In the morning at 9 o'clock, at the State Prison Chapel, the Rev. Mr. Hager, the Chaplain, read prayers, assisted by the Rev. Mr. Wells of the Diocese of New York, who read the lessons. The Bishop read the ante-communion service, and preached to about eight hundred prisoners, who were quiet and attentive. The responses were made by many, and the singing was conducted by a choir of prisoners. The services were solemn and impressive.

At the usual hour in the morning, services were held in St. Peters' Church. Prayers were read by the Rev. Mr Hager, assisted by the Rev. Mr. Wells, and the Bishop preached and administered the Holy Communion, assisted by the Rector, the Rev. W. Ayrault, who also with the other clergy, aided in the distribution of the elements.

In the afternoon, the Rev. Mr. Wells read the prayers and the Rev, Mr. Hager the lessons. The Bishop confirmed *twelve* persons and preached, and afterwards catechised and addressed the Sunday Scholars. Large and attentive congregations attended the services.

Standing Committee of Western New York.—At a meeting of the Standing Committee held on the 25th of March, the Rev. Charles Woodward, Deacon, was recommended to the Bishop for Priests' orders.

Mr. John Gott Webster was recommended to the Bishop as a Candidate for Holy Orders.

The Standing Committee signed the papers in favor of Francis Hager Rutledge, D. D., Bishop elect of the Diocese of Florida.

The vacancy in the Committee occasioned by the death of Major James Rees, was supplied by the election of David Saxton Hall, Esq., by the concurrent vote of the clergy and laity of the Committee.—*Gospel Messenger.*

Florida.

We return our acknowledgments to the Secretary for the Journal of the Convention held on the 8th, 9th and 10th days of January, 1851, at St. John's Church, Tallahassee. *Five* clerical members attended, and delegates from six parishes.

The most important transaction was the election of the Rev. F. H. Rutledge, D. D., as Bishop; which we have already mentioned.

Standing Commitee: *Clergy*—Rev. J. J. Scott, B. Wright, W. T. Saunders, and James S. Greene. *Laity*—Francis Eppes, T. R. Betton, Jas. H. Randolph, George Whitfield, and John Beard.

The Report of the *Standing Committee* stated, that at no time had the prospects of the Dioceses been more encouraging. All the parishes, save one, were supplied with stated ministerial services, and much zeal had been exhibited by the members of the Church. The agent for the formation of an *Episcopal Fund*, is assiduously prosecuting the duty assigned him. In consequence of the small amount ($500) appropriated by the Domestic Committee, and the inadequacy of the efforts made in the Diocese for the missionaries' support, they recommend that no more stations be created, nor vacant posts filled. This suggestion was adopted.

Dr. Rutledge returned an appropriate and excellently written letter accepting the office to which he had been elected.

The Report of the *Committee on the State of the Church* exhibited the following summary—one of the most important parishes not included:—

Baptisms,	72
Communicants,	260
Confirmed,	11
Marriages,	13
Burials,	37
S. S. Teachers,	31
Scholars,	226
Contributions about	$3,000

Only one or two parishes the past year had been favored with an Episcopal visitation.

Eight clergymen are canonically connected with the Diocese, and there are ten parishes. One of these, St. John's, Warrington, was admitted into union at this Convention.

The Code of Canons adopted at this Convention presents many features worthy of commendation. By the 11th Canon no clergyman is to be permitted to officiate *in any way* in a Church in union with the Convention, until he produces satisfactory evidence that he is an accredited minister of the same. Nor are Churches to be "used for any but religious purposes, or matters connected with religious services, or the welfare of the Church, in accordance with the Constitution and Canons." Clergymen "disseminating or countenancing opinions contrary to the doctrines of the Protestant Episcopal Church," may be presented and brought to trial.

CLERICAL CHANGES.

Rev. James Stephenson having changed his residence from Taylor's Island to Church Creek, Dorchester, Co. Maryland, requests his letters and papers to be directed accordingly.

The Rev. Minot M. Wells, from Grace Church, Canton, to be the Chaplain of the States Prison at Sing Sing, Westchester County, New York.

Rev. Thomas P. Tyler, from Trinity Church, Fredonia, to St. Paul's Church, Columbus, Ohio.

Rev. Wm. J. Clark, from Christ Church, Williamsburgh, Lycoming County, Pennsylvania, to the charge of a Female Seminary, District of Columbia.

Rev. T. P. Nash, from St. Peter's Church, Phœnixville, Chester County, Pennsylvania, to the Rectorship of St. Andrew's Church, West Vincent, and St. Mary's, Warwick.

Rev. Robert Nelson, late of Lexington, Va., has been appointed by the Foreign Committee a Missionary at Shanghai, China.

To Correspondents.

A. L. B. is received, and shall have an insertion soon. "Peter and Paul" is under consideration. We think "W. H. W.'s" suggestion a good one, and will be happy to examine and (if approved of) insert any articles on the subject he may favor us with.

Died.

In Pottsville, Penn., on Sunday morning, 16th, at the residence of her son-in-law, the Rev. Wm. C. Cooley, Mrs. Sophia Jackson, after a long and painful illness which she bore with Christian faith and trust. Mrs. Jackson was a native of Providence, R. I., and was the daughter of Rev. John Graves, who came to this country before the revolution as a missionary of the Venerable Society in England, and who was the first minister in charge of St. John's Parish, Providence, where his mortal remains now lie buried.

Mrs. Jackson was also a niece of the Rev. Matthew Graves, who was missionary at N. London, whilst his brother was in charge at Providence, and whose remains are interred in the old St. George's Church, New York.

Born and bred in the church to which she was devoted with all the ardor of a warm and noble heart, and the intelligence of a clear, strong mind, Mrs. Jackson was a fine specimen of the Christian churchwomen of the olden time. Kind without weakness, uncompromising without bigotry, devoted to the Church without uncharitableness, religious and devout without affectation, charitable without ostentation, generous without injustice, humble towards God, but ever commanding the respect of men, she lived and died a Christian gentlewoman.

The writer of this who in the kind Providence of God was permitted to be for years an inmate of her family, to enjoy her affection and profit by her example, could not consign to the tomb her loved and honored remains without a tribute to worth, such as he never elsewhere met with. She has gone to her rest in the Communion of God's Holy Catholic Church. May she have her perfect consummation and bliss in His Everlasting Kingdom through Jesus Christ our Lord. S.

On Sunday, 23d inst., at Newtown, Connecticut, Harriet Glentworth, wife of Rev. Wm. M. Carmichael, D.D., and daughter of the late Dr. P. F. Glentworth, of Philadelphia.

March 24th, Hobart, son of Clement and Elizabeth J. Guion, aged one year and ten days.

At Watertown, Jefferson Co., N. Y., in the 81st year of her age, Mrs. Elizabeth Van Deursen, relict of the late Olney Pearce, Esq., and youngest daughter of William Van Deursen, deceased, of the city of New York.

Her grandmother, Lucretia Bogardus Van Deursen, was a grandaughter of the much renowned Dutch matron, Anneke Jans, and Dominie Everardus Bogardus, of the Original Dutch Church of New Amsterdam (1637-78.)

Notices.

LECTURESHIP OF THE CHURCH OF THE HOLY PROPHETS.

New York Society Library, corner Broadway and Leonard street, Rev. John Grigg, Rector.

To-morrow evening at 7½ o'clock, the Lecture will be upon "the Political restoration of Israel and Judah." Seats Free.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A stated monthly meeting of the Board of Managers of this Society, will be held in the S.S. Room of the Church of the Ascension, on Tuesday evening next, 8th instant, at 7½ o'clock.

Thos. P. Cummings, Rec. Sec.
March 8, 1851.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Board of Managers will hold a regular meeting on Tuesday next, the 8th instant, at the Sunday School-room of St. John's Chapel, at 7½ o'clock P.M.

Wm. H. Bell, Rec. Sec.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Board of Trustees will hold a regular meeting on Tuesday next, the 8th instant, at the Sunday School-room of St. John's Chapel, at 8 o'clock P.M.

Wm. R. Ronalds, Sec.

ST. PAUL'S CHAPEL.

On Sunday morning, a collection will be made in aid of the Funds of the "Protestant Episcopal Tract Society," one of the oldest institutions of our Church, that had continued for upwards of 40 years the gratuitous distribution of its valuable Tracts on the doctrines and principles of the Church, consistent with the Bible and Book of Common Prayer, to all applications for Missionaries, feeble parishes, hospitals, asylums, prisons, seamen, soldiers, individuals, &c., in need.

An opportunity is afforded for the exercise of Charity by the benevolent, to aid in replenishing an exhausted Treasury.

BURLINGTON COLLEGE.

The ninth Term of this Institution will open on the first day of May next. Early application is requested. Address, the Right Rev. Geo. W. Doane, D.D., President, Burlington, New Jersey. Apr 5 2m

ST. MARY'S HALL,
Burlington, New Jersey.

The Twenty-ninth Term of this Institution will open on the first day of May next. Early application is requested. Address the Right Rev. Geo. W. Doane, D.D., Rector.
Apr 29-2m

☞ The hour hour of Evening Prayer on Sundays, in Trinity Church and St. Paul's, and St. John's Chapels, on Sunday next, the fifth in Lent, and thereafter until further notice, will be *four o'clock.*

ANGLO-AMERICAN FREE CHURCH OF SAINT GEORGE THE MARTYR.

The services of this Church will be held on Sunday next, (23d inst.) and thereafter every Sunday, in a large room at No. 67 Greenwich st, nearly opposite the office of the British Protective Emigrant Society.

Service in the morning at half past 10 o'clock, and in the afternoon at ½ past 3 o'clock.

British emigrants desiring Pastoral services, will leave their address at the above place, or at the office of the above Society. Feb 22 tf.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since March 25, viz:

Thro' J Loney Esq, R A in Md, Christ Ch, Balt, Mrs Purviance, 3; Prince George and Charles Co, St Johns, half 25 50; Prince George Co, St Thomas, 15; Chester Parish, 29 15, for the Jews, 6 24—35 39; J, for the Oregon Mission, 2; Ch of the Ascension Sun Sch, for Oregon Mission, 15 40; F, Zanesville, Ohio, half 2 50; St Andrews, Jackson, Miss, 19 5; St Pauls, Lynchburg, Va, 51; Bloomfield, Madison Co, Va, half 3 25; St Thomas, Orange, Va, half 19; Abingdon and Ware Parish, Va, 20; from a lady Chatham, Ct, 5; a S S Teacher, Christ Ch, New Brighton, SI, for Oregon, 2 50; Mr E F Parker & Mrs Parker, Proctorsville, Vt, 6; Miss Sally Parker, 1; Christ, Church Hill, Miss 30; H, for Dom Miss, 2. Total, 257 59.

THOMAS N. STANFORD, Treas.,
New York, March 31, 1851. 137 Broadway.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of Mar. 24, the following contributions, viz.:

Mrs B Latrobe's children, Balt, Md, Chi, 5; Mrs Purnance, do, Af, 2; St Johns, Prince Geo and Charles, Md, half 25 50; Mt Calvary, Balt, 7; Chester Parish, Md, 45 60; two ladies of same, Af, 2; All Saints, Frederick, Md, 50; Miss Micheau, NY, Chi, 5; St Marys, Chester Co, Pa, 4 36; Miss Bettie Weir, of St James ch, Brentville, Prince Wm, Virg, Af, 5; S S Christ, Cincinnati, Ed Chi, 25; Mary Strong of do, Ed Chi, 1; Dr Wm Richards of do, 5; mon offg St James, Newtown, LI, Chi, 12 91; children of a family of no, 1 60, Af, do do, 5 67—20 18; Trinity, Northfield, Ct, 3; Alingdon & Ware, Virg, half 20; Christ, Brooklyn, N Y, Af, 3; F, Zanesville, O, half 2 50; Mrs T Lassiter, of Gates Co, NC, by Rev W E Snowden, 30; St Pauls, Louisville, Ky, Af and Chi, 140; a student of Trinity Col, Hartford, Ct, Chi, 5; St Pauls, Brookfield, Ct, 6. Total, 413 14.

P. P. IRVING,
March 31, 1851. 2 Park Place.

THE SAILOR'S MISSION.

The undersigned gratefully acknowledges the receipt of the following gifts, thro' Ezra Ludlow, Esq, for the Mariners Home on the North River:

Messrs Dwight Johnson, 10; T Coit, 10; E Ludlow, 10; J Douglass, 5; F Stephenson, 5; J M Fiske, 5; P H Holt, 5; Elias H Herrick, 5; R P Geltz, 5. Total, 60.

N.B.—Donations for this object will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or to either of the Committee.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.
Mar. 24, 1851.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 25th inst.

Miss C S, 2, C Carmer, 2, J R Lewis, 5, ann subs; 22 53, collection in Zion Ch, NY, Rev R Cox, Rector, towards remunerating the Society for its appropriation of 1,000 Prayer Books, &c., to the Rev Wm Richmond, Missionary to Oregon.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, April 1, 1851. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 18th inst.

Emmanuel Ch, Rockton, W NY, Rev T F Wardwell, 3 75; Miss C S, 1, C Carmer, 1, ann; by cash from Christ Ch, Piermont, Rev S G Hitchcock, 2.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, April 1, 1851. 20 John street.

FREE CHURCH OF THE HOLY MARTYRS,
Ludlow st., near Grand.

The Subscriber gratefully acknowledges, for the poor, 5 from M R; also several articles of clothing from "anonymous. No one can know the destitution of the Eastern portion of our city, but one who is daily called to witness it. Further assistance may be left with Messrs. Stanford & Swords, 137 Broadway, or with

JAMES MILLETT,
Apr 1, 1851. 133 Eldridge st.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 18th Feb., the following contributions, viz.:

From L H, ann, 10; Clinton and parts adjacent, "Missionary Station," Rev S Davis, 2; Ch of Holy Apostles, N Y, Rev R S Howland, 15 69; St Anns, Brooklyn, Rev Dr Cutler, 96 90; St Peters, NY, Rev E H Canfield, 26 65. Total 151 24.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
Apr. 1, 1851. 55 Water-st.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 11th March, the following contributions, viz:

From Christ Ch, Morristown, Rev J Scovill, 10; Grace, Middletown, Rev G W Timlow, 5 72; St Johns, Cold Spring Harbour, Rev W W Olsen, 4 50; Ch of St John the Evangelist, Stockport, Rev G S Neide, 2. Total, 22 22.

C. N. S. ROWLAND, Treasurer,
April 1, 1851. 55 Water street.

FREE CHURCH OF THE GOOD SHEPHERD.
Corner of Market and Munroe-sts.

The Rector of the Ch of the Good Shepherd, returns his thanks to F K for $5, as a thank offg, through Messrs Stanford & Swords.

R. HOYT.

The Subscriber acknowledges the receipt of $10 through the Rev Richard Cox, from a member of Zion Church, N Y, to purchase a Library for the first Sunday School in Oregon, under the direction of the Rev Wm Richmond.

DANIEL DANA, Jr.,
Mar 29. Agt. Gen. Prot. Ep. S S Union.

GRACE CHURCH, BROOKLYN HEIGHTS.

FOR SALE, Scrip for Five Hundred Dollars, receivable for Pew or Pews in said Church, will be sold at a discount, and the proceeds appropriated to the charities of the Church. Enquire of S. N. Burrill, corner of Montague Place and Court-st, Brooklyn.
Mar 29-tf.

FIRST CLASS TEACHER OF THE PIANO-FORTE, GUITAR, AND SINGING.

MISS WORRALL, (from London) who has studied under Mr. Watts and Madame Duleken, (Pianist and Guitarist to Queen Victoria) and singing from Crivelli and Surman, desires engagements, either at the residences of pupils or her own. Testimonials from some of the leading nobility of England, and reference in N. York, kindly permitted to the Rev. M. P. Parks, of St. Paul's Church. Address Miss Worrall, 11 LeRoy Place.
Apr 5-$1t

SALE OF PEWS at Auction, in St Bartholomew's Church. The pews belonging to the above Church, will be offered at auction, by W. H. Franklin, Son & Co., on Monday, April 7th, at half-past 7, PM. Terms liberal, and made known at the time of sale. Tha sale will take place in the Church.

A MARRIED LADY is desirous of having a few pupils to instruct on the Piano, at their residence, would also give lessons a short distance from the city. Terms moderate, and warranted satisfaction given. None but beginners taken. An address with name and residence, to Mrs. R. F. C. at the office of this paper, or at the Union Square Post office, will receive attention. Apr 5-8t$.

JOHN W. PRIEST, Ecclesiastical Architect, Brooklyn, L.I., has removed to the corner of Atlantic and Henry-sts.

Mr. Priest prepares designs and working-drawings, in accordance with the principles of Gothic Architecture, for Churches—of his own (P.E.) communion,—Schoolhouses and Dwellings, with their respective accompaniments, Furniture, Monuments, &c. Commissions for Church Furniture, such as Fonts, Altar-cloths, &c., will be carefully attended to. Apr. 5-2t

ST. MARK'S HALL.—EPISCOPAL BOARDING SCHOOL for boys, Orange, N. J. twelve miles by the Morris and Essex R. Road from N. Y. City.

The Summer Session of this school will commence on the 1st Monday of May, and continue 22 weeks. Circulars, containing particulars and terms, may be had on application to the Rector of Orange, or at the Bookstores of Messrs. Appletons, 200 Broadway, and of T. Crowen, 599 Broadway; also at the Church Depository, 20 John-st. References—The Rt. Rev. Bishops Doane, and Brownell; the faculty of Trinity College, Harford, Conn.; Prof. Totten, William and Mary College, Va.; Rev J. A. Williams, R L. Patterson, Esq. and Dr. D. Babbit, Orange; the Rev. Messrs. Henderson, Watson, and Southard, and J. C. Garthwaite, and J. W. Condit, Esqrs. Newark; New York, the Rev. Drs Berrian, Whitehouse, Seabury, Taylor, Price, Tyng, and the Rev. R. Cox, the Rev. Profs. Henry and Haight, the Hon. Samuel Jones, Gen. F. Pentz, Floyd Smith, R. D. Weks, and A. T. Anderson, Esqrs.
April 5, 4t. REV. S. S. STOCKING, A.M. Rec.

IN PRESS.

SCENES in our Parish by a country Parson's Daughter, with a memoir of the author. 1 vol. 12 mo.

Memorials of the English Martyrs, by the Rev. C. B. Taylor, author of the Angel's Song, &c., &c., 12 mo.

Memoir of that eminent man of God the Rev. Edward Bickersteth by the Rev. J. R. Birks in one large 12mo. volume.

STANFORD & SWORDS,
Church Publishing House,
137 Broadway

ST. MATTHEW'S HALL,
Port Colden, Warren Co., N. J.

THE FIFTEENTH SESSION of this English and Classical Institution, will commence on the first of May. It is strictly a Church school for boys, conducted on the *family principle*, the pupils being permitted to associate and *mingle* with the Rector, his family and teachers, as his own *children*; and particular attention is given to their *physical* and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the
tf REV. P. L. JAQUES, *Rector.*

MOUNT Washington Collegiate Institute, 214 4th street, corner of Macdougal, fronting Washington Square—Boarding Department. The Principals, having received frequent applications from the city and country, to take Boarding Pupils, are now happy to announce that arrangements of the most desirable character, have been made, by which the peculiar advantages of a City High School may be secured to those who are anxious to avail themselves of its benefits. The *retired location* of this Institution, facing as it does, the largest Park in the city, combines every advantage of the *country* for the healthfulness of its pupils. The School year is divided into four terms of eleven weeks each, commencing September 8th, Nov. 25, February 10, and April 28. Boarding Pupils will be continued during the Summer vacation, if desired. Terms reasonable. Circulars obtained at the Institute or by addressing the Principals, likewise at the Bookstores of M. H. Newman, 199 Broadway, and of D. Appleton, 200 Broadway. Pupils admitted at any time, and charged only from the date of entering.

☞ N.B.—The next School term, it will be observed, commences Monday, April 28.

G. W. CLARKE, A.M. } Principals.
JAS. FANNING, A.M. }
Mar 29-3t

Poetry.

For the Churchman.

A clerical friend has furnished us with the following translation of the

"Dies Irae,"

which, though originally intended for Advent, accords admirably with this solemn season.—Ed. Churchman.

Day of wrath--alas that day!
When, as ancient seers say,
Heaven and earth shall pass away.

Trembling hold of all shall take,
When the Judge's look shall shake
Hearts that would not melt nor break:

When the trumpet's awful blast
Shall through tombs and deeps be cast
Calling all to judgment fast:

Earth and air and seas and skies
Tremble as the dead arise
To be judged—'mid groans and cries.

Then the books shall opened be,
Then each soul shall plainly see
His and all's iniquity:

Then the Judgment shall begin,
Opening clearly every sin,
Acts without and thoughts within.

What can I, poor sinner, say,
Or what supplication pray,
When on grace the holiest stay?

Lord, bethink! 'Twas I, who pray,
Made Thee tread the dolorous way,
Lose me not, then, on that day.

King of awful Majesty—
Who dost love so graciously—
Jesus, Saviour rescue me!

'Twas for me Thou suffer'dst pain,
Tri'd, and crucifi'd, and slain,
Let it not be all in vain.

Saviour, Judge, on mercies' seat
Draw me to Thy gracious feet,
Ere I'm called that day to meet.

I condemn'd do prostrate lie,
O'er my sins I weep, I sigh,
Hear my broken hearted cry.

Guilty Mary Thou didst free—
Dying thief didst take with Thee—
Thus I hope Thy grace to see.

Though I've nought but worthless prayer,
Offer Thou my poor desire—
Save me from eternal fire.

From the goats--accursed band--
Save me, Lord! and bid me stand,
With the flock at Thy right hand.

When to second death's dark tomb,
Thou the scorning ones do'st doom,
With Thy chosen bid me "come."

Lord 'till then I prostrate lie,
And for sin will mourn and sigh,
And for mercy, mercy, cry.

Selected Matter.

From the Colonial Church Chronicle.

The Indian Church in 1853.

In 1853 the present Charter of the Eass India Company expires. The years 1851 and 1852 will doubtless be occupied with the inquiries and discussions connected with the question of the renewal of the Charter. In all probability, a select Committee will be formed, next session, to bring under review all the great questions connected with the Company's administration of our Indian empire.

Surely this is a most suitable epoch for the Church at home to review the extent to which it has hitherto discharged its responsibilities to that vast heathen portion of the British Empire, and to consider all that remains undone for the evangelization of its inhabitants, as well as to clear its view as to what changes it should endeavor to effect in the approaching re-adjustment of the Company's Charter, — a re-adjustment which must, in many ways, affect the position of the Church in that country, and the opportunities presented for the direct or indirect diffusion of the Gospel.

Let not the Church be behind the world in this matter. While the Legislature will most laudably direct its inquiries to the secular prosperity and the right and just government of 130-000,000 of our fellow-subjects, let the Church, with at least equal anxiety, survey the land, and see what has been done, or rather all that has not yet been done, to proclaim the Gospel of Christ, and establish His visible kingdom among those countless multitudes.

The two last renewals of the Charter, in 1813 and 1833, have each of them been marked by important events in the history of the Church of England in that country. The year 1813 saw the erection of the bishopric of Calcutta,--an immense step, considering the temper and tone of feeling of that day; and this erection was accompanied by the formation of a regular Ecclesiastical establishment, as well as by measures fully conceding to all classes of Christians the right of carrying forward missionary operations within the limits of British rule in India.

The year 1833 saw the subdivision of the see of Calcutta into the dioceses of Madras and Bombay; and from that period also dates the opening of the services of Government to all classes of native subjects, without distinction of creed, Christian as well as Hindoo or Mahometan; while the close of this second period has witnessed one of the most important steps, in furtherance of the propagation of the Gospel, which has been taken since India came under British rule, in the abolition, by law, of all those disabilities under which converts from Hindooism to Christianity lay, and which subjected to all the penalties of confiscation all such converts. At length perfect toleration and legal protection, and that only, has been secured to the native Christian subjects of the British crown.

This latter period has also witnessed the extensive development of all those schemes of secular education of the natives in the English language and literature, which must have, for good or for evil, so momentous a bearing upon the religious condition and enlightenment of the future generations of the natives of British India. And, lastly, the same period has seen the all but entire dissociation of the British Government from all support of, and connection with, the religious institutions both of Hindoos and Mahometans.

Surely, with the ground thus cleared, it will be the fault of Christian England, and above all of the Church of England, if the year 1853 be not made the starting-point whence to date fresh triumphs for the Cross, and the enlargement of the basis, and expansion of the growth of the Church of Christ in that land. What will be wanted will be a bold and faithful appreciation of the relation of the Church to the present condition of the world, and to the probable secular arrangements of the British Empire in India; a disposition not to shrink from new schemes, in a state of things so novel in its character; and, above all, a fixed determination and resolve, under the blessing of God, to make the Church of Christ in this country *indigenous*—not a foreign exotic, nor a mere ecclesiastical establishment, but a native plant—*the Church of India*.

Two full years are before us. Let them be diligently employed in a careful survey of what has been gained, and what remains to be gained, —of what has not been done, or what might be done better. Such preliminary inquiry and careful consideration may prove of great value to the heads of the Church when they come to be consulted on the ecclesiastical provisions of the new Charter; and for such a purpose they cannot now be commenced too soon.

It seems, therefore, most desirable that there should be a systematic treatment of this great subject, and that the contributions, not of one thinker, but of many, should be thus early obtained, especially of those now resident in India itself, or who have been resident there, with a view of getting together the largest possible amount of information upon the state of Christianity generally, and the condition of the Church of England in particular, in that country. Thus we may hope ultimately to clear the way to just views of what steps remain to be taken for the more effectual furtherance of the Gospel, and extension and rooting of the Church of Christ in India,—steps which might well commence with the era of the renewal of the Charter in 1853.

From the New York Ecclesiologist.

Review.

A plea for a Church Hospital in the City of New York, in two Lectures, delivered in the Church of the Holy Communion &c., by W. A. Muhlenberg, D.D., Pastor, &c., with an appendix, containing the constitution of St. Luke's Hospital. New York: Stanford & Swords, p.p. 56. 1850.

We greet gladly the publication of these more than eloquent Lectures with their appendix, and that on many and varied accounts; and we notice them for as many and various reasons. First: as Christians we rejoice at the prospect of a Hospital to be established in our city on religious, i. e., its only true principles; soul as well as body to be cared for. Secondly—as American Churchmen we rejoice that the Spiritual daughter is at length beginning to tread in the footsteps of her pious mother the Church of England—in the establishment of religious houses,—and lastly, as citizens of this overflowing metropolis, overflowing both with wealth and sorrow, that we are about to consecrate a portion of our superabundance to man's highest and holiest end and work; to that very work in which our blessed Master was ever engaged, "going about doing good to the bodies and souls of men." As Ecclesiologists, too, this movement touches us nearly and opens a new demand for our labors. The Christian Hospital is in itself no common building. It, too, must have its consecrated aspect—its peculiar character and its appropriate embellishments; convenience and expediency may govern its details, but in its general form and features and outlines, it is still to speak a consecrated language. These are all to tell the story whence charity to men's bodies first came, even from the example of Christ and the teachings of the Gospel; therefore, of such buildings, even "their walls are to be salvation, and their gates praise." They must, in short, by a mute proclamation, reclaim their lost birthright, and remind those who would now build up charity without religion, that neither Heathen Greece, nor Rome, with all their wealth and refinement, ever knew what a hospital meant; and that in vain has Infidel research labored to discover through the whole annals of Heathendom one single instance of any erection for relief to suffering humanity—no hospital is there, no alms house, no orphan asylum, no one retreat for the poor, the wretched, the sick or the aged, from the pitiless storms of life! No, not in all the bounds of Grecian or Roman Empire; so that every such erection in modern times whether consciously or not, has risen and should stand under the BANNER OF THE CROSS, and under the teachings of HIM who bore it.

Now that these are the plain facts of History, all who are conversant with its teachings know. The *word* 'Hospital' we have indeed from the Romans, but with them it was hospitality to the rich, not the poor. Their 'Hospitalia' were mere wealthy guest chambers, built apart— through suspicion even of their friends—from their own dwellings. Such was the origin of the name. Their nature is of Christ and "new-born."--Erections they are of charity for the reception and support of the poor, the aged, the infirm, the sick or otherwise helpless, the orphan, the fatherless, the widow and the stranger; and these Houses of Charity ever and everywhere were in their origin, founded and supported by the Church. In Apostolic times, as we learn from Scripture, the Church's purse was a common stock, out of which all received "according as they had need." Such was the primitive Hospital, the first the world ever saw. Its second step was to come under rule. So soon as Christian Churches becoming settled, came to have fixed and certain revenues, Hospitals were their first concern, i. e. it was decreed in general council that at least one fourth part of their whole revenue should go to the support of the poor, the care of the sick, and the relief of the destitute—and to provide for the same more effectually houses were everywhere built for their reception, to which the name of Hospitals, (Hospitia, Hospices,) was given—as indeed exercising that true Hospitality, which Christ enjoins of "bidding those to the feast" who cannot repay us—the poor, the sick, the maimed—*cannot*, save only by their prayers.—With the spread of the Gospel and diffusion of its spirit, came now a third form, less directly from the hands of the clergy, but still under their wise and holy guidance, blessed with the services of the Church in their own Chapels attached, and with sacraments of the Faith that built them.—These were ever in the nature of pious endowments—"pro salute animæ suæ"--lands or money given by penitent or pious individuals, for the erection and permanent support of such form of charity as most touched the heart or conscience of the Founder; as for instance at Lichfield, (England,) a Hospital for 12 old men—in London, Christ's Hospital, for the education of poor boys, (Blue Coat School,)—at Cobham, Kent, a Hospital with dwellings and a Church attached, for twenty superannuated Priests, &c. &c. These and such as these, being adopted by the Christian State—became Corporations, Chartered Institutions, sanctioned and guarded by human law, but still watched over, guided and blest by the same devoted Christian ministry, under whose teaching and influence they had arisen; and in this form, moulded both by Law and Gospel, we find we think the truest, because the most Christian as well as the most effective form of what a Hospital should be. In this form too, such buildings demand a religious architect and architecture, such as we find in many an ancient endowment, where the quiet quadrangle, and the sheltered cloister, and the ample refectory, and the ever-open chapel, are evidently as favorable to health of body, and infinitely more favorable to studious youth and contemplative age, to the quiet of sickness to the solace of sorrow, than any of modern pattern. What such architecture in its details should be, we will take another opportunity to unfold. In the meantime, we commend to our readers and to the Church the liberal patronage of the scheme here opened—"St. Luke's Hospital,"— as being our first return, (in this city at least) to the more primitive form of what such charity should be, and in the best ages of the Church ever was, A CHRISTIAN HOME FOR THE FRIENDLESS.

While correcting these proofs, we learn of such endowment, made by a wealthy and liberal gentleman of Brooklyn, for the reception of the indigent aged—to be under Episcopal supervision. May God prosper it, both in its charity and influence! (Ed. Ec.)

Sattlers Cosmoramas.

SECOND NOTICE.

The second collection of these interesting views is now open for the gratification of the public, and fully justifies the most sanguine expectations of all those who visited the first series.

Although a lengthy notice has already appeared in these columns, and almost all who visit an exhibition of this kind hold a different opinion in regard to the various paintings, preferring landscape or marine views, Egyptian ruins, or scenes from modern cities, as their taste or fancy directs them, yet the present series cannot be passed by without a slight notice of some of those which made a favorable impression on many who have lately visited the collection. No. 2. "*The Bay of Sorrento*" a moonlight scene is well worthy of attention. Mount Vesuvius is seen in the distance, with a faint light emitted from it, perhaps still fainter from the bright moonlight silvering the quiet waters. On the cliff to the right is Tasso's house, while in the foreground under the shelter of rocks, are three figures well thrown out by the glare of the fire they have just kindled. No 4 is *the city of Bethlehem in the Holy Land*, sometimes called the city of David. It is comparatively insignificant in its appearance, the largest building being the Christian Cloister. In the midst of the buildings is seen the Church erected by the empress Helena, over the grotto where the Saviour's birth took place. In connexion with this we take No. 8. *The interior of the grotto in Bethlehem.* Comparatively few travellers have journeyed so far as to behold this spot rendered sacred by tradition, and hallowed by the associations connected with it, hallowed because all must agree that if not in that very grotto, yet some where in the immediate vicinity the Saviour to a certainty was born. The decorations originally made by the empress Helena are now covered by gorgeous hangings of crimson damask, on the left is the inlaid star denoting the place of Christ's birth, over which hang fourteen lamps, three Arabs are kneeling on the pavement before it; on the opposite side is the holy crib, lighted by three lamps, the gift of Louis of France, and further back on the same side, the altar, with burning candles before it, where the adoration of the Magi took place. In the background are the steps that lead from the chapel, and an Armenian priest is seen in the act of descending the stairs to perform divine worship.—No. 5. "*City and Fortress of Salzbury.*" The view of a winter scene is very pleasant to look at in a well-warmed room, though doubtless it would prove very chilly on a near approach. No. 6. *St. Stephen's Church in Vienna* deserves attention from the beauty of the painting and the faithfulnes with which the architectural proportions and ornamental decorations are presented to the eye. No. 7. the *Pass Clamm* and No. 10 *Cataract of the Gastien River* in the Austrian Alps are different views of the same falls, and both exceedingly beautiful. In the latter view the spray, rising like mist from the bed of the cataract, gives to the scene an almost sublime effect. According to Mr. Sattler, to whom many acknowledgements are due for his kind explanations, the road in both these views is the high road, over which all who visit Austria must travel, should they desire to reach the Gastien Baths. No 12. *General view of Cairo*, also represents the yearly pilgrimage of devotees to the shrine of Mahommed at Mecca, and No. 13. *A street in Cairo* and nuptial procession. For the amusement of those interested in such matters, it would perhaps be as well to direct attention to the young bride in her cumbersome bridal attire, standing in front of the canopy in the distance; so completely is she enveloped in her crimson embroidered shawl which conceals her figure, that very little even of the cap upon the head is visible. The figures in this scene are in all respects admirable, and the spectator can almost imagine he forms one of the bystanders in the street No. 15. *Storm in the Mediterranean*, requires no explanation than that afforded by the sight.—24. *Christianborg, a Danish Settlement on the Gold Coast, Africa.*

The principal objects of view are the English Ship of the Line, *George IV.*, and the Danish frigate *Queen Mary*, to the right. The vessels are admirably done, the English vessel particularly so, from the large guns darkening the portholes to the smallest of the intricate ropes connected with the rigging. A number of sailors are engaged in furling the sails, and the busy appearance of the many figures, the English ensign the union Jack, and other signals flying from the several mast heads, combine to make it a very animated picture. No. 25. *Beyrout*, the seaport to which all travellers in the East hasten with such delight to embark in the homeward bound steamer, after a long absence from their native land, is exceedingly interesting, the view is taken from the top of an Arabian house, the different residences of the Consuls are plainly distinguishable by the national flags hoisted on the house tops, and an admirable view of the exterior of the Church of the Holy Sepulchre, of which there were two interior views in the first series, complete this collection.

The pleasure afforded by a visit to these cosmoramas appears to be well appreciated; and the young as much as their elders (to judge from the number of children daily seen enjoying themselves in the large rooms appropriated to the exhibition) should be very grateful to Mr. Sattler for the gratification and pleasant instruction he is affording them. W. G.

Clergy of the Protestant Episcopal Church

In the City of New-York, and its vicinity.

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BOARDING SCHOOL FOR YOUNG LADIES,
At Sing Sing, Westchester Co., N.Y.

THE Misses Tisdale's inform their friends and the public generally, that their Summer Term will commence on the 1st Monday in May. They have a fine healthy location and commodious house, with extensive grounds which afford ample room for exercise within their limits. The routine of Studies embraces the entire course, from the elementary to the higher and ornamental branches is education. Circulars can be obtained by applying to the Moses T., at Sing Sing.

TERMS:
For young ladies over the age of twelve, $100 per term of 5 months.
For young ladies under the age of twelve, $75 per term of 5 months.
Music, French, Painting, Dancing, &c., extra.

REFERENCES:
Washington City, Major General Scott.
Charleston, Major S. S. Anderson, Fort Moultrie.
New York, Prof. McVickar, 8 Col. College.
March 15. 6t

FAMILY SCHOOL, NEW HARTFORD,
Oneida County, W. N.Y.
MISS MARY PROAL, PRINCIPAL.
REV. P. A. PROAL, D. D., VISITOR.

THE Spring Term of this Institution, for the education of young ladies, will commence on Monday, the 28th day of April.

A few additional pupils may be received, if early application be made to the Principal at New Hartford, or to the Rev. Dr. Proal, Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

New Hartford, March 15, 1851. 3m.

Published and for Sale by
THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York:

BOOKS OF INSTRUCTION.

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart,) stiff covers	"	6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy, and Psalms, and Hymns, stiff covers	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Common Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

New Books of Instruction.

Question on Genesis, Parts I. & II., each		6 00
Evidences of Natural and Revealed Religion, also the Doctrines and Institutions of Christianity		30 00
The Church Catechism Simplified by Question and Answer		3 00
Scripture Reading Lessons, Part I.		5 00
Do. do. " II.		6 00
Do. do. " III.		5 00

NEW LIBRARY BOOKS.

My Mother's Jewel	half morocco,	37 cents,
Agnes and Eliza	"	30 "
Sequel to Harry and Archie	"	20 "
William Norton the Emigrant	"	20 "
Little Annie and her Nurse	"	12 "
Harry and Archie, or First and Last Communion	"	25 "
The Dove, an Example of Attachment to Home	"	16 "
Memoir of Cameron Masten	"	15 "
Bear and Forbear	"	10 "
Norah	"	10 "
The Widow's Son	"	10 "
The Dog an Example of Fidelity	"	18 "
Bessie Gray	"	21 "
George Austin	"	30 "

BEAUTIFUL BOOKS FOR GIFTS.

MY MOTHER'S JEWEL, by J. A. Eames, with engravings from designs by Purcell, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

AGNES and ELIZA, or Humility, with two fine engravings up 16mo ed, muslin, 56cts, fancy paper, 31cts.

HELEN MORTON'S TRIAL, by Mrs. Joseph C. Neal, with engravings from designs by C. Mayr, sup 16mo ed, muslin, 63 cents, fancy paper, 37cts.

The REVELLERS, the MIDNIGHT SEA, and the WANDERER three allegories, by the Rev. Edward A. Monro, author of the Dark River, with engravings from designs by American Artists, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

The COMBATANTS.—An Allegory. By the same author, with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

The BOY AND THE BIRDS.—By Emily Taylor, with additional pieces. Illustrated with 25 Engravings, chiefly from Landseer's designs; fine muslin, 75 cents.

The KING'S MESSENGERS.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations, muslin, 62 cents; fancy paper, 31.

The OLD MAN'S HOME.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cts.; fancy paper, 25.

The SHADOW OF THE CROSS.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, 62½ cts.; fancy paper covers, 25.

The DISTANT HILLS.—An Allegory. By the same Author. Similarly illustrated. Muslin, 62½ cts.: fancy paper, 25.

The DARK RIVER.—An Allegory. By the Rev. Edward A. Monro. With four elegant illustrations. Muslin, 62½ cts.; fancy paper, 25.

The EARLY CALLED.—A gift for bereaved parents. By Rev. W. H. Lewis, D.D. Sup. Edition Muslin, 37 cts. smaller Edition, paper, 12½ cts.

The HISTORY OF OUR BLESSED LORD.—In Easy Verse. With beautiful lithographic illustrations, Muslin, 50 cents; fancy paper covers, 31.

PRAYERS FOR CHILDREN.—By Rev. W. H. Lee. Muslin, 25cts.

PERIODICAL.

The CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent.
Nov. 30,1850 Church Depository, 20 John St

THE "BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH, IN THE UNITED STATES."

UNDER the above title, S. Gengembre & W. Anderson, of Cincinnati, two Artists of the highest talent, are publishing a splendid collection of Portraits of our Bishops. The work to consist of ten monthly numbers, at $1 50 per number. Each number contains three handsome Portraits, delicately lithographed, and printed in double tint, on fine folio size, crayon paper, having all the clearness of a steel engraving combined with the warm effect of an Artistical *Sepia* drawing. Each Portrait is accompanied by an elegantly illustrated biography; each design different, and printed in gold. No expense nor pains have been spared to make this beautiful work a portfolio unrivalled in point of art, faithful and accurate as a collection of interesting Portraits, and now that most of the Clergy of this city, and persons of the highest standing in artistical knowledge, have pronounced it to be the finest specimen of art ever published in the Great West, we feel confident in calling the attention of the congregations to it, that the work may meet with their approbation, and receive as successful a patronage as it has so far met with in the West.

Mr. P. H. Genge bre, the brother of the artist, is in this city for the purpose of obtaining subscribers; he will take pleasure in calling to show the work to persons desirous to subscribe. Specimens can be seen at Messrs. Stanford & Swords, and at Mr. D. Dana's, 20 John street, who have kindly offered to receive orders for the work.

By enclosing twelve dollars in a letter to H. P. Gengembre, the work will be immediately and regularly forwarded to any cities of East New York State.

H. P. Gengembre,
Agent for S. Gengembre & W. Anderson
Feb. 15—3m

ORGANS.

CHURCH ORGANS For Sale. 2 of 8 Stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, 3 feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1851.

PRESIDENT:
JOHN T. ADAMS, 87 Wall st.
VICE-PRESIDENTS:
ISAAC F. COX, 80 South William-street.
ISAAC FRYER, 271 Pearl-street.
CORRESPONDING SECRETARY:
CHRISTOPHER S. BOURNE, 52 Wall st.
RECORDING SECRETARY:
FREDERICK W. WELCHMAN, 84 Broad st.
TREASURER:
THOMAS P. CUMMINGS, 74 Beaver st.
TRUSTEES:
Henry Fisher.
Edward Haight.
James Warren.
Richard Sill.
Charles P. Burdett.
John Wight.
Elizur Ward.
Joseph M. Browning.
Walter T. Welchman.
John G. Ambler.
Charles Tronton.
George McLaughlin.
John R. Lewis.
COUNSELLORS:
Rev. W. A. Muhlenberg, DD.
" B. I. Haight, DD.
" H. J. Whitehouse, DD.
" Charles H. Halsey.
Rev. T. H. Taylor, DD
" J. H Price, DD.
" Gregory T. Bedell.
" Benjamin Evans.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—*A Swell Organ*, with 4 stops, 5 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of Two HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. WILSON, *Sec'y and Treas.*
"JAS. G. HENNING, *Chairman.*"

☞ Mr. Jardine respectfully solicits orders which will be most faithfully executed.
April 20, 1850,—tf

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's Office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avendes, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees.—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L. Cothral.

Officers.—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains.—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850,—tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

H. PILCHER & SON,
ORGAN BUILDERS, Newark, New Jersey,

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

WANTED.—Board in a Church family in Brooklyn, by two young men. Good reference given and required. Address J. H., this office, stating terms and all particulars. Mar 15-3t

ACCUMULATED FUND $1,082,618 08.
STATEMENT OF THE
"Mutual Benefit Life Insurance Co,"
August 11, 1850.

Balance January 1st 1850,		$935,994 90
Deduct for losses then unpaid		40,350 06
		$895,644 96
Received for premiums to Aug. 1, 1850,	$281,808 20	
" " interest " "	29,581 36	
	$311,389 56	
Paid losses, expenses, and for purchased policies,	$84,581 75	
Paid on dividends, 1847 and 1848, and interest do,	39,834 69—124,416 44	—186,973 12
Nett accumulated fund,		$1,082,618 09
ASSETS.		
Cash on hand,	$ 6,941 34	
Bonds and mortgages,	375,889 45	
Real estate,	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47	
Loans on scrip,	6,015 01	
Paid at agencies, and in course of transmission,	12,760 70	$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

BOOK OF COMMON PRAYER.---The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has pong been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commences on the 1st. of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the rector or his associates.

Rev. M. MOODY, Rector.
Rev. E. FUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale D.D., President Geneva College; Rev. J. Williams, D.D. President Trinity College; Rev. P. A. Proal, D.D., Utica Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

NEW YORK LIFE INSURANCE COMPANY,
Office No. 106 Broadway.
Accumulated capital, Jan. 1, 1851,
$354,755 24,
as per sixth Annual Statement.

A DIVIDEND of Fifty per cent. for the year ending January, 1851, has just been declared. Also, an interest of six per cent. for same time, on all previous dividends, payable in cash.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, Pres.
George Wilkes, M.D., 23 Laight st., and Cornelius R. Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.
A copy of the Annual Statement, and every information can be obtained at the office, 106 Broadway.

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both airtight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices tf

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order.

ANDREW MENEELY.
West Troy, Jan. 1, 1851.

CLERICAL SPENCERS.---These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850–tf No. 120 Bleecker, cor. Wooster st.

A CLERGYMAN who has been engaged in teaching Classics and Mathematics for the last 25 years, desires to obtain a situation in which he may have an opportunity of combining Clerical duties with the instruction of a number of Students sufficient to yield him a competent support. He would prefer a school in some healthy village, or in the neighborhood of a city, where he could have pupils boarding in his family.

References of the highest character can be given.
For address, apply at the office of this paper.
Nov. 16—tf

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M.,
Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principle and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

TERMS.

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.